

School of Theology at Claremont



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# HISTORY OF SAVANNAH METHODISM



HAYGOOD S. BOWDEN

Methodist  
Historical Society

*Southern California-Arizona  
Conference*



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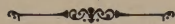
# SAVANNAH METHODISM



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HISTORY OF  
"SAVANNAH  
METHODISM

FROM JOHN WESLEY TO SILAS JOHNSON



By

HAYGOOD S. BOWDEN

Of the Savannah Public Schools,

Author of

"Great Georgians for Little Georgians"

"Civil and Federal Georgia"

"School History of Florida"

and

"The Building of the Empire State"

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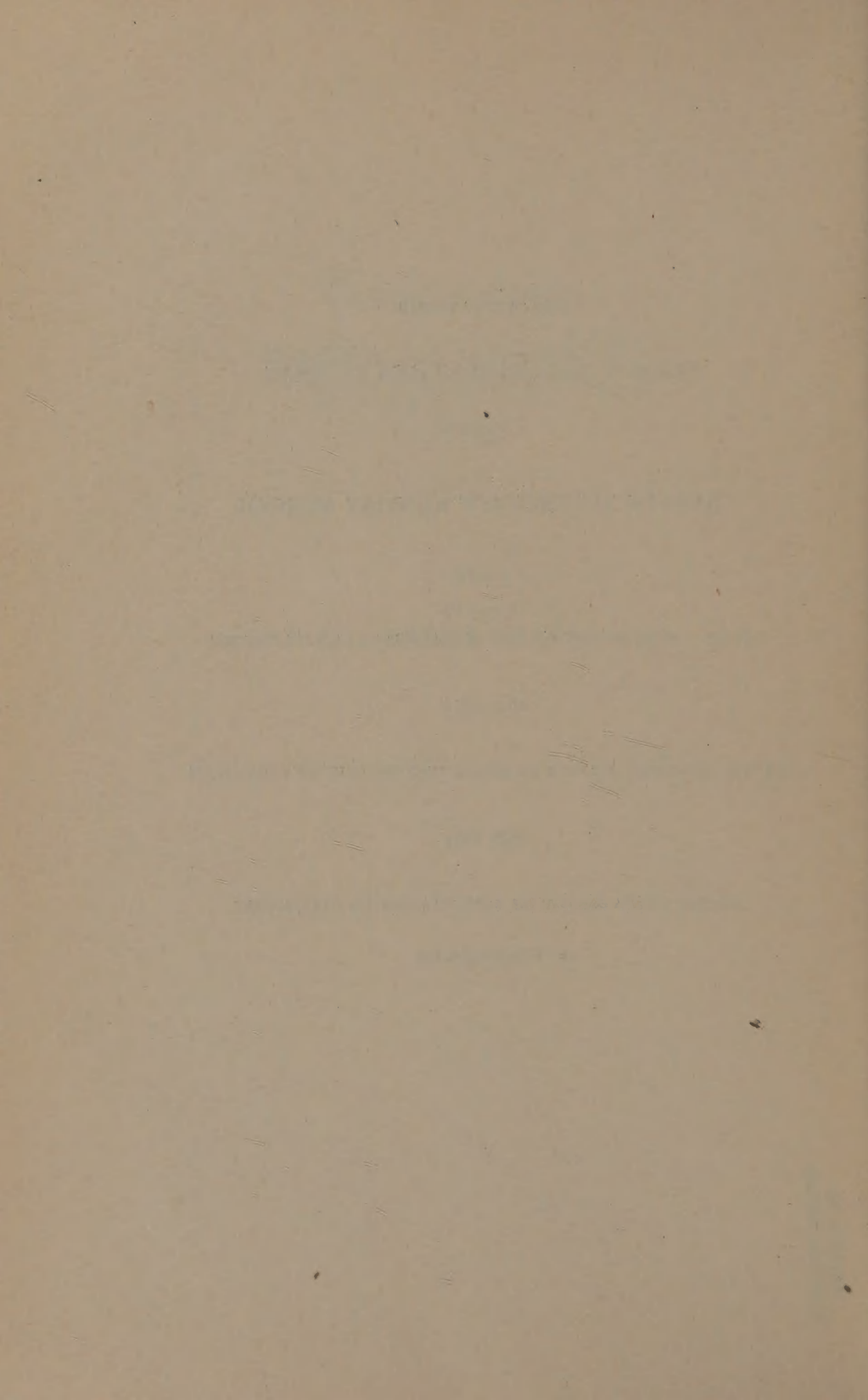
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DEDICATED TO THE  
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OF  
TRINITY METHODIST SUNDAY SCHOOL  
ON THE  
200TH ANNIVERSARY OF THE METHODIST CLUB OF OXFORD  
AND THE  
145TH ANNIVERSARY OF THE METHODIST SOCIETY OF SAVANNAH  
AND THE  
107TH ANNIVERSARY OF THE SAVANNAH METHODIST  
SUNDAY SCHOOL





## PREFACE

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The founder of Methodism was at Savannah only a short time but his contact was so important that an international significance is attached to the event. His influence through this point of connection has helped beyond measure to shape the destiny of America. The History of Protestantism is the undercurrent which has towed the ship of State in all of its governmental relations to the present harbor of safety and prominence.

Therefore, the assembly of these facts concerning the history of the Methodist churches of Savannah, and the listing of the names of the noble men and women who have devoted their time and talent to the promulgation of those ideas from which have come the source of all that is good and great in the State and community, needs no explanation or excuse for such a publication. No greater pleasure has the writer ever had than to delve into the records and bring to the attention of the present generation the neglected heroes of Savannah Methodism. Coeval with the little colony planted at Yamacraw Bluff in 1733, have grown the spiritual forces of the Commonwealth and the wonderful history of the State is largely due to the intertwining and interlapping of the moral and political influences instigated by the churches of the city.

In compiling these facts, the writer acknowledges his obligation to the Georgia Historical Society for the liberal use of the files of old newspapers and other rare periodicals, to Mrs. H. E. Wilson, the Methodist pastors, and the Recording Stewards of the Quarterly Conference Minutes. If his work has preserved for future reference the past accomplishments of Savannah Methodism, the writer is pleased.

HAYGOOD S. BOWDEN.

Savannah, Ga., 1928.



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# HISTORY OF SAVANNAH METHODISM

## CHAPTER I

### AS IT WERE

**A**BRAMHAM left the land of Ur on account of the numerous gods the people worshipped. The Hebrew reformation was over four hundred years eliminating the false gods. The process was very evolutionary. The environment of the neighboring nations made it painful to the Hebrews to limit themselves to the only living God.

Man has made progress by solving the laws of his Creator. The evolution of that progress is marked by the harness he has placed upon nature. Moses was seriously handicapped in moving the Children of Israel from Egypt because the inventors of Israel had not perfected the steamboat, the automobile and the aeroplane. Saint Paul could have used the telephone and radio to considerable advantage had the Greeks of Tarsus understood the laws of the air and the currents of electricity.

Man's progress has been limited to his ability to communicate with his fellowman. Samuel's communication to the Hebrews was limited to the oral expressions of his time which no other nationality could interpret. Had Matthew, Mark, Luke and John owned a big daily newspaper at Jerusalem with telegraphic and telephoto connections with all parts of the world and hourly trains to distribute their linotype productions, the teachings of Christ would have converted the civilizations of the world before this date.

Man has made progress only as he has done team

work. The elevating factors of civilization have won only the games where team work was displayed the sincerest. Selfish and individual stars planted a cross upon Calvary Hill and a cup of hemlock in the hand of Socrates. The fact that the nations of Europe lost so many games during the Dark Ages was due solely to the lack of team work. The brotherhood of mankind may yet lose its greatest undertaking on account of the inability of the Nations of the world to work together properly. The success of Christianity is now limited to the narrow lines of racial prejudice which must be eliminated by the influence of an international Christian brotherhood.

The progress of man has been limited to his ideals and aspirations. The signing of the Magna Charter at the battle of Runnymede in 1215, by the haughty monarch, King John, pointed the way to Fannin Hall, Philadelphia, in 1776, where the ideals of civic liberty and righteousness were stamped in the Declaration of Independence. The aspirations of Martin Luther tacked on the door of the monastery of Wittenberg in Germany, found a powerful advocate in England in 1738, when John Wesley harnessed Methodism and sent Francis Asbury as a circuit rider to do team work in the wilds of America.

The evolution of man's progress has thrust upon him three fundamentals which Adam found in the judicial halls of Eden: Living together; Earning a living; Doing the will of God. Had Adam functioned properly in the image of his Creator by harnessing nature, communicating to his fellow men, doing team work, and aspiring to execute the ideals of his commonwealth, Paradise would have always been his manor, Palestine a master suburb developed by his sons and Mexico the playground of his neighbors.

By the beginning of the eighteenth century time had



ripened the opportunity for a Methodist Reformation. Romanism and Judahism had grafted and propagated the species of apples from Adam's orchard until the fruit was rotten to the core before maturity. As a great entomologist, Luther fought the parasites and moths but lastly it required the great pomologist, John Wesley, to eradicate the scale and promulgate a culture in all climates of civilization.

England had driven out the Pilgrims, Puritans and Quakers. France had permitted the Huguenots to suffer the inquisitions of Spain. The Irish, the Scotch, the Dutch and the Moravians no longer loved their native lands more than the wilds of America.

Henry VIII's divorce case which threw off the Papal authority did Christianity more permanent good than all the fervor of the Spanish Inquisition. Notwithstanding, Henry's queen daughters, Mary by Catherine, and Elizabeth by Anne Boleyn vied with each other to exterminate the leaders of both Catholics and Protestants, Christianity thrived under the persecutions of both queens. During the reign of Mary, 1553-1558, the most serious religious persecutions of English history occurred. No less than three hundred humble artisans were put to death for denying the teachings of the Catholic church. Queen Elizabeth reigned from 1558 to 1603, and fixed the death penalty upon all who refused to recognize the monarch as the rightful head of the English Church which her father, Henry VIII had snatched from the Pope. Over two hundred Catholic priests are said to have been executed and many others died in the prisons ere Elizabeth and the Anglican Church dominated the religious life of England.

The Episcopal Church exists today in much the same form in which it was established in the reign of Queen Elizabeth. The prayerbook is still used. Under the

stern energy and fervor of John Knox, the Presbyterian Church was planted in Scotland directly after Elizabeth abolished the Catholic Church.

Thus it was in 1620 when a small band of persecuted Christians who would not conform to either church dispatched themselves in the Mayflower to the shores of the New World across the Atlantic and fixed their tenets in history under the caption of Pilgrim Fathers.

The medieval manor and guild augmented by the feudal lords enjoyed various privileges and distinctions which served as a chasm between the poorer classes and the landed gentry. The battlemented castle became the manorial estate of the peerage whose eldest son living inherited his father's rank while the younger brothers became the nobles. The clergy of the established church enjoyed the many rights and immunities of the nobility and in many cases were better organized under the bishops and the archbishops. Being better educated the government depended upon the clergy to write out the decrees and documents. Many lived in the royal court and reveled in the luxury and vast wealth controlled by the Church. The tithe was heavily imposed upon all tenants and the peasants of the vast estates. By gorgeous ceremonials, a hierarchy was retained over the minds of the people. It fined and imprisoned those who dared to oppose its dogmas and could excommunicate as a punishment those who defied its powerful authority. But dissenters arose. Quakers, Friends, Puritans, organized secretly and propagated movements that gathered strength and influence under the growth of the following generations.

The last of the great protestant sects to appear was that of the Methodists. John Wesley was the founder when a mere student at Oxford. He organized his fel-

low students into a club or society which gained for them the nickname of "Methodists," doubtless from the zeal and regularity of their habits and piety. These students were also derided as members of the "Holy Club." Methodism gained a stronghold in America with the first organization of the colonial government and grew in strength as the Nation pushed westward to the Pacific coast. Methodism has always been missionary and democratic. It seems to fit the new republic of the United States and parallel its secular affairs with a spiritual fervor unknown to any other age or clime. The circuit riders rode with the soldiers of the Revolution and now they ride with the aviators. Wesley Chapel and Trinity Church, Savannah, have played a unique part in Georgia Methodism and it is with these subjects, and the other Methodist Churches of the city, that the remaining chapters will treat.

Religion is the moulder of character, the foundation of philosophy and the preserver of customs. No nation nor people has ever grown larger than the fundamentals of its religion. It is noble to seek truth and beautiful to find it. Methodism has experienced a power and is now the exponent of all that is good and great for the happiness of mankind.

## CHAPTER II

### THE FIRST METHODISTS

PREVIOUS to the reign of Nero in Rome within the years 54 to 68 A. D., there existed the College of Methodist devoted to the study of science and medicine. Many Christian physicians from all parts of the civilized world visited here and studied the most advanced ideas of medicinal treatment. Among these were the Apostle Luke, the writer of the Acts of the Apostles. Perhaps his first visit was in the company of St. Paul who was taking his appeal in chains to Rome from the tribunals of Jerusalem. The character of this medical college of Methodist may be judged by the complimentary remarks of St. Paul in regard to his companion and beloved physician, Dr. Luke. From Luke's style and record in the New Testament we know that he was one of the most learned men of his day. He was a native Greek schooled at Antioch inspired to find the truth in all realms of thought.

In waiting the two years in Rome no doubt the two companions mingled with the Christians who assembled here to study medicine. These students were noted for their scientific methods in medicine as opposed to the fakirs and healers of the pagan sects. These doctors were sympathetic and liberal to the poor and unfortunates. This provoked the fakirs and venders to antagonism which was strongly supported by the cruel Nero. Lastly Nero burned the college and persecuted the Christians. Peter and Paul were among the thousands who were brutally executed in 67 A. D. Luke escaped and lived to make his records secure. The Christians

who escaped death were taxed to rebuild the city which the vaulting ambition of Nero had destroyed. The College of Methodist was reorganized and it is possible that Luke continued with it for several years as he was much younger than Paul.

In the third century we find the order again functioning under a great leader, Methodius of Olympus, a bishop and ecclesiastical author who died a martyr in the year 311 A. D. Methodius served as Bishop of Tyre and was considered the most courageous theologian of his day. He was persecuted for being a student of Plato's philosophy.

Again in the ninth century we find two brothers, Cyril and Methodius, apostles and missionaries to the Slavs. As boys they belonged to a senatorial family but became priests in order to carry on their convicted ideas of Christianity. They were also Christian teachers to the Moravians. Methodius was a Patriarch to Constantinople in 846. He was Archbishop in 870. He translated the Bible into the Slavonic tongue and was ordered to appear before the Pope of Rome for using a language not Latin. This trouble brought on his death in 885.

In 1729, just two hundred years ago, John Wesley of Lincoln College, Charles Wesley of Christ Church, Richard Morgan of Christ Church, Young Kirkham of Merton College, Benjamin Ingham of Queens College, Broughton of Exeter, Clayton of Brazenose College, James Hervey and George Whitefield of Pembroke College, together with other students from these colleges, some fifteen in number, formed a club which met weekly at first but later met nightly.

They were serious and pious collegians seeking a method and the application of the truth. They adhered strictly to the rules prescribed for the regulation of their



club. Certain hours were set apart for study and self-examination. The scriptures were debated and the Lord's Supper administered once a week. Each were to visit the sick and conduct a service in the jail for the prisoners. The jails being full of inmates the young preachers were well received and heartily encouraged. Such proceedings of young men especially collegians, so novel for the age and time, attracted much attention and many opprobrious epithets and harsh criticism. These aspersions passed away with the exception of one. They lived their methods.

The fellow of Merton College, Young Kirkham, a prodigious student in the history of the church and medicine, insisted that the club take the ancient name of Methodist. Although the critical name of Holy Club described them in the contemporary publication of the day. The diseased of Rome and the faithful of Methodius never needed a physician more than did Oxford and England needed morality at this time. Mile's Chronology published in London in 1736, says: "The exact regularity of their lives, as well as studies, occasioned a young gentleman of Christ Church, Oxford, to repeat, 'there is a new set of Methodist sprung up' in allusion to the ancient college of physicians at Rome, who began to flourish about the time of Nero, and continued several ages; they were remarkable for putting their patients under regimen, and therefore termed Methodist."

The economic condition of London and all England at this time was possibly in a worse plight than in the days when Paul and Luke were in Rome. A revival movement and not a new denomination was put under way by these Oxford collegians. Great questions of theology and democratic religion were put into the crucible

of academic solution. These young orators and expounders began to travel and promulgate their problems. The Wesleys, Whitefield, Hervey and Ingham came to Georgia. Wesley and Whitefield caught a new vision on their Damascus road to the new world. Wesley championed the Armenian theory of Salvation and Whitefield challenged the Calvinistic idea. Wesley preached universal salvation and redemption for all. Whitefield proclaimed predestination and election, but did not get away from the practical application of the original ideas instilled by the Methodist Club for he was the first in America to establish an orphanage for all the unfortunate in the Georgia colony. Bethesda stands today a monument to his practical religion and philanthropy.

In 1740, John Wesley took over the Kirkwood School of England and united all of his "Societies." These Methodist Societies had apparently grown up over night. By 1743 the ritual contained twenty-five of the thirty-nine articles of the Church of England. Twenty-four of these fundamentals were adopted by the first General Conference of America organized at Baltimore in 1784.

Missionaries were sent to all parts of the world. Harris and Rowland were in Wales as early as 1735 organizing societies even while the Wesleys were in Georgia. Whitefield went to Bermuda in 1745, Lawrence Coughlan to Newfoundland in 1765, Phillip Embury to New York in 1766, Cornelius Winter to Savannah 1766, others went to France in 1790, Africa in 1796, Australia 1812, Coke into Asia in 1814, and New Zealand in 1823.

A military map of Savannah of 1779, showing the position of the military forces of the British, French and American, likewise show the meeting house of the

Methodist Society where Cornelius Winter preached in 1769. This no doubt was the first Methodist meeting house erected in America. The nearest approach to this event was the organization of a negro society in New York by Phillip Embury. This little building in Savannah stood near the "Bethesda Gate," which is now the corner of State and Habersham Streets. A few years later McCloud also erected a small meeting house Southeast of this place where the Methodist followers of the Whitefield-Calvin faith worshiped. Bishop Asbury refused to preach in the McCloud house on his first visit to Savannah and stated the reasons in his diary and journal.

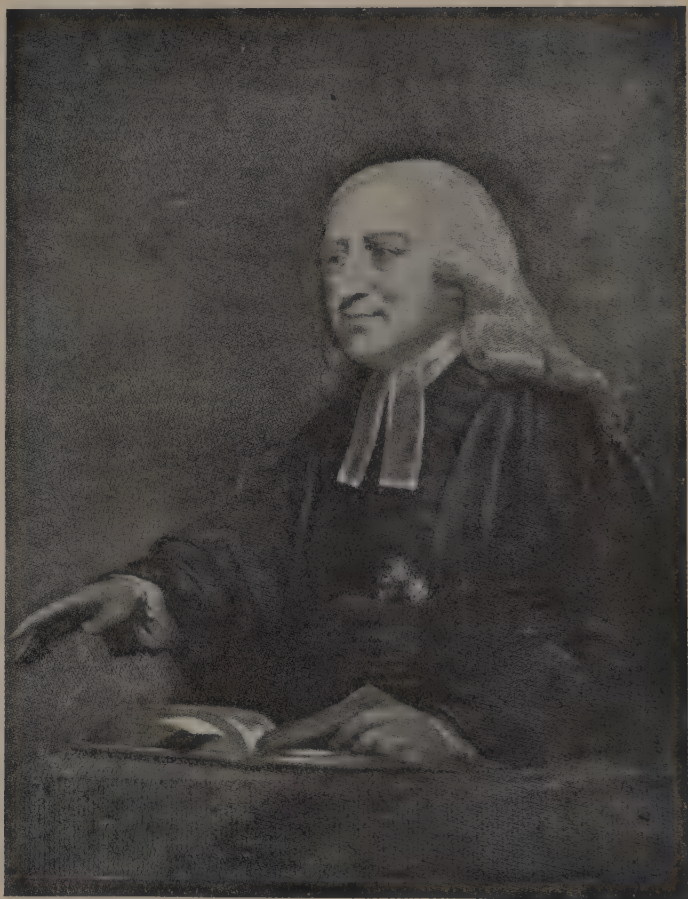
## CHAPTER III

### JOHN WESLEY

**W**AS John Wesley, the founder of Methodism, an evolutionist? Here is what he says in one of his 42,400 sermons twenty-five years before Darwin was born: "The ape is this rough draft of man, this rude sketch, an imperfect representation which nevertheless bears a resemblance to him, and is the last creature that serves to display the admirable progression of the works of God. There is a prodigious number of continued links between the most perfect man and the ape." But before you reach your conclusion you should read all of his "Compendium of Natural Philosophy." Then you will get fully acquainted with John Wesley, the thinker. But read the History of Methodism and meet the organizer, the religious pioneer, the master theologian.

This cousin to Arthur Wellesley, the Duke of Wellington, met a greater foe and won a greater and more laudable victory than the defeat of Napoleon at Waterloo. John Wesley, fifty years before its time, paved the way for public education. While a student at Oxford he started schools for the children of the poor. It was the results of this work that inspired Robert Raikes to push the Sunday School movement fifty years later. The success of American Methodism is due to the process of religious education lastly fostered by the pioneers in organizing the first female college in the world to give a woman a college degree—The Wesleyan Female College, Macon, Georgia. But Wesley specialized in religion and re-enforced its ranks with education. His

democracy in religion preceded Jefferson's in government some forty years. He made religion personal. He went further and made clear the social responsibilities of religion. He antedated the institutional church by organizing the Methodist Club even while a member of



THE REV. JOHN WESLEY, M.A.,  
*"The Founder of Methodism."*

the Episcopal Church of England. No greater illustration needs to be cited than the suggestion and inspiration given his class-mate, George Whitefield, to establish the Bethesda Orphanage at Savannah.

As John Wesley grew out of Anglicism at Oxford, so Methodism grew out of John Wesley. Methodism was a spirit; it was a movement; it was a life. Anglicism was an order, a rubric, a theory. The world was ripe for a reformation of service for the drone of liturgy was passing out.

But why and whence came this? The manse at Epworth had been burned the third time by rough and riotous hemp growers and flax combers of the parish because the father and grandfather of John Wesley had spoken searching sermons from the parish pulpit. The little boy of six years, in a family of twelve children now experienced tried "methods" in household economics and educational sociology. The fire of 1709 left Rev. Samuel Wesley and his good wife, Susannah, in dire need of food and clothing. The minister took up the work of a common laborer and the mother became the teacher. At the age of eleven little John was sent to the Charter House School. His methods were noticeable and great progress crowned his efforts from the first. At the age of sixteen he entered Christ Church College where his methodical program of study and recreation challenged the applause of his fellow students. John Wesley's magnetism influenced three others: George Whitefield, James Hervey and Charles Wesley. They met regularly to discuss the classics. These habits formed a club where others joined the routine of learning and living. Friendly ridicule gave the club a nick-name that would not stay down. In a short time the "Method-ists" were prominently known throughout the campus. Suc-



cess prospers under the power of method. Graduated and elected a fellow of Lincoln College he took the chair of instruction in the most erudite literary institution of his country, if not of his age. Professors and students joined to ridicule the "Methodist Club" and while at one time it had as many as twenty-five members, this persecution reduced it to five, of which four were the original organizers. They spent much of their time in visiting the crowded prisons, singing and praying with the prisoners, and teaching the children of the pauper families, all of which helped to raise a social question to be answered years later by the same method of solution.

Rev. Samuel Wesley died and left the rectory of Epworth vacant. John Wesley felt that he should succeed his father and stay near his mother. Oglethorpe urged that the field was greater of need in Georgia. The novelty of being a missionary to the Indians on another continent which had appealed to his relatives in Massachusetts, helped to make his decision for Georgia.

His trip to Georgia was a failure in one respect but a big success to himself personally as he afterward said it helped him to find himself. College classics, High Church notions and strict methods of living found no response from the red man of the wilderness. Liberated debtors and strange conditions to be met, had little time and sympathy for prayer meetings, Sunday Schools, and daily church ceremonies under moss covered oaks fanned with breezes loaded with gnats and bedecked with mosquitoes. The game of the forest and the fish of the streams appealed from woodland altars on Sunday morning to the struggling communities with stronger logic than did this young theologian fresh from the

libraries and classic halls of Oxford. He learned two practical lessons which proved to him of more value than his degrees from Oxford. He realized that he did not fit as a missionary to the Indians and that Peter Bohler, the good Moravian, had the type and kind of religion that he needed.

This visit to Georgia spurred him for a great success in London. He began to preach where opportunity and necessity called. Crowds thronged the streets to hear him, and offended the aristocratic taste of the nobility of the Anglican Church, who wished to enjoy the easy hour in their pew without being suffocated by the dense masses of the intruding population. This offense of filling the church with anxious hearers proved fatal to his official connections so long held by his notable ancestry.

The bishops and parishes of London nauseated with the common people as fellow churchmen lastly refused him a pulpit, and then the country districts followed the action of the city. Thus the third of three generations of clergymen of the Church of England was refused a pulpit without accusation. The only Pilate was excommunication. After close preparation for thirty years he found himself without a pulpit home to call his own.

At the beginning of 1738 there was only one exponent of Methodism left. But that was John Wesley, the noblest of them all. He had left some thirty communicants at Savannah who afterwards went into the Union Society under the organization of George Whitefield and others.

By 1744 the Methodist movement had so thoroughly enlisted the industrial awakening of England that it was found necessary to hold the first Methodist Conference in London. Thus Methodism began to supply the religious needs of the working man. With the twen-

ty-first of these Annual Conferences, Mr. Wesley seems to have felt that the Methodist Revival was old enough to be set free. In that year, 1765, the minutes of the Conference were given to the public for the first time. They showed thirty-nine circuits with ninety-two preachers in the field and a membership of 25,900. A distinguishing mark of Methodism at this time was very noticeable and greatly appreciated by the democracy of religion. Methodists were great singers. This characteristic was quite a contrast to the ancient chants and metrical versions of the Psalms. And thus around John and Charles Wesley have grown up the classic church hymns of today. So it was as they went out, those early Methodists, to sing a new day into Britain and to conquer America.

The foundations of Methodism following the Wesley Revivals were planted by the lay preachers. Saint Francis had used his "brother minores" to purify the religious life of Medieval Europe. John Wyclif had employed "hedge preachers" to carry the first reforming gospel over England. So John Wesley sent "lay preachers" throughout England and America to diffuse Methodism as Christ had called carpenters and fishermen to establish his first church in Judea. The Anglican Church pronounced this as very irregular.

In 1769 Methodism came back across the Atlantic. During these thirty odd years John Wesley had made good his stewardship. He did not return to America but he sent others fired with a fervor and zeal that knew not defeat. It cost Spain three hundred dollars in the expedition of Columbus to discover a new world. It cost John Wesley only one hundred dollars to establish Methodism on the same continent. He sent Richard Boardman and Joseph Pilmoor not as explorers but as

conquerors. Pilmoor started his campaign from the statehouse steps in Philadelphia. Boardman took New York for his circuit. The two exchanged appointments every three months, thus making the American Methodist ministry itinerant, from the very first. George Whitefield left Georgia and hastened to meet them and his statue today stands on the campus of the University of Pennsylvania as the founder of that famous institution. The bridge between Bethesda at Savannah and the birthplace of the Declaration of Independence at Philadelphia had thus been opened by John Wesley in less than forty years. The equestrian statue of Francis Asbury, the first American Bishop of Methodism, in the shadow of Washington's monument in the District of Columbia, proclaims how well Wesley's circuit riders covered the distance and planted the good seed of the cause.

Following the inauguration of George Washington as the first president of the world's first great republic, Francis Asbury was the first to congratulate him and pledge the support of Methodism which at that time had risen to 170 ministers and forty thousand members. Europe's man on horseback is Napoleon. Methodism's man on horseback is Francis Asbury.

Bishop Asbury visited Georgia twenty times. After the General Conference of 1784 when Methodism in America was thoroughly organized, Jesse Lee, a circuit rider on a worn-out horse was the second John Wesley to popularize out-door preaching in Georgia and to establish the annual camp-meetings.

Methodism had come back to Georgia to stay. John Wesley had proven that the world was his parish. Now at the age of 88 ripe with the experience of a founder and the wisdom of a conqueror, he repeats for the last

time: "The best of all is, God is with us! I'll praise." He died at ten in the morning, March 2, 1791. He was buried in the yard of his own City Road Chapel. Just across the street are the graves of John Bunyan and his mother, Susannah Wesley. There is no greater shrine in England nor pilgrimages made from more distant shores.

## CHAPTER IV

### WESLEY IN GEORGIA

ONE of the great-grandfathers of John Wesley was a Puritan patentee of the Massachusetts colony. For more than a hundred years the stories of Indian life mingled with the hardships of the American settlers had been familiar traditions in the families of the Wesleys. To explore for the sake of religion has ever been as dominant desire in the human heart as to make strange expeditions for commerce and science. The idea of coming to Georgia to administer to the needs of the Indians appealed to the Methodist Club of young men at Oxford. The leaders came at first opportunity. At the age of thirty-two John Wesley found himself shipping for Georgia with a group of persecuted Moravians.

He had spent six years previously in active service as a Fellow of Lincoln College, lecturing once a week on the Greek Testament and presiding every day at the disputations of the students, and living the exacting life that he and his companions had mapped out as Christian ideals. His salary in Georgia was to be fifty pounds paid by the Society for the Propagation of the Gospel to the Indians. His preparation as missionary was colored by the romantic notions of the Indians which he had read in the novels of his time and the spectacular display of Tomochichi on his four months' visit to London. To him the "noble and aspiring red man" was waiting with outstretched arms and an open heart for the coming of the gospel.

On arriving at Savannah he wrote to his friends: "They have no comments to construe away the texts,



JOHN WESLEY,  
*"The Reformer"*



no luxurious, sensual, covetous, ambitious expounders to soften its unpleasing truths, no vain philosophy to corrupt it. They are as little children, humble, willing to learn, and eager to do, the will of God." A year later his conclusions were quite to the contrary. He found his High Church notions and collegiate training of little practical value when applied to savages and liberated prisoners and debators, struggling for a livelihood in the wilds of a new commonwealth.

Wesley arrived to take up his new task, February 5, 1736. He had followed two other ministers older and more experienced than himself—Dr. Henry Herbert and Samuel Quincy. He found his parish two hundred miles long and no measured distance to its depth, and after preaching his first sermon on March 7th, he wrote his friend, George Whitefield, to come help him, that his work was so extensive that it "laughs at the labor of one man." His little split board church, 36 by 12, built on the location where now stands the superb Wesley Hotel was more than a contrast to the old classic halls of Oxford. His congregation was made up of a conglomeration, fully one-third of whom were foreigners, prone to gossip and tattle. There was nothing in common between the scholarly and eloquent preacher and his beggarly hearers.

It must not be forgotten that the Trustees established the Colony of Georgia on a fivefold proposition; To convert the Indians and thus fortify South Carolina with a religious stronghold; To furnish homes for the unfortunate of the realm; To empty the jails of Great Britain; And to promote the trade of the kingdom. To say the least no colony anywhere had a more philanthropic plan upon which to become established. Toward this end John Wesley brought over with him 49 Bibles,

66 Testaments, 116 Prayer books, 312 Catechisms, 100 Primers, 70 Spellers, 300 Hornbooks for the children, and over a thousand copies of other books on religion and varied subjects. More books were contributed than for which Wesley could secure ship-passage.

Not anticipating the barrier of language communication that exists between different races and the long period of time that it takes to overcome such impediments, on arriving in Savannah, Wesley at once grew restless and impatient because he was not permitted by Oglethorpe to take up his mission with the Indians. His vaulting ambition and deep sincerity for service craved success and immediate action. James Oglethorpe dealt with the Indians as no man ever dealt. His psycho-analytic mind would not intrust this one of the five fundamentals of the purpose of the colony to any one, and especially at this time when Spaniards of the South were using every opportunity to enlist the Indians against the English. "I never promised to stay here one month," rejoined Wesley when Oglethorpe changed his program of work. Doubtless the colonists needed a minister for Tomochichi had remarked: "Why, these are Christians at Savannah! These are Christians at Frederica! Christians drunk! Christians beat men! Christians tell lies! Me no Christian!"

Not being permitted to carry out his most cherished Indian project, Wesley turned to his work in Savannah with a cosmopolitan plan. He organized a Sunday school and planted the idea of an orphanage. He learned Spanish in order to converse with the Portugal Jews. He read prayers for the Germans at Hamstead, he preached to the French at Highgate and served the Italians in Savannah. General Oglethorpe appointed

him general peacemaker and interpreter in which capacity he measured out justice in all moral disputes and issues but provoked the antagonism and hatred of the losing litigants. As an illustration of his power and influence, a dance was announced at the filature house for the same hour as prayers for the church. Wesley got the crowd and there was no one at the dance that evening.

But Wesley grew more restless. He had seen these people fail in civilized England and was not surprised at them provoking the severe criticism of Tomochichi, nor did he have the patience of Oglethorpe to train them in habits of better citizenship. He was college-bred with a world view. He wanted to do what no other American missionary had ever done—change the Indian immediately into the habits of an Englishman. He wanted to undertake the extraordinary. He was invited to Boston. His Puritan friends wanted him where his ideals were common with the Pilgrim fathers. He visited Charleston in July, 1736, as the guest of the governor of South Carolina. The governor carried him out to his big plantation where he might see the parable of the sower and the reaper fully demonstrated and when he put his hands to the plow he must not look back. Wesley wanted to stay in Carolina and teach the negro slaves religion. At this time he published his first hymn book from the press of the Charleston printers.

It was during the following winter he visited Frederica where he found his brother Charles seriously ill with malarial fever. Here he immortalized the oaks of the forest. The mossy streamers were his aerials. He radioed to the heavens that the world was his parish and that Methodism was his theme. Previously to this time Oglethorpe had divided the colony into two coun-

ties: Frederica and Savannah. The people of Frederica were so ignorant or indifferent to self-government and Oglethorpe finding that the appointed officers could not keep any records, nor sign their names to the official documents, he abandoned the idea and consolidated the territory with the county of Savannah. Wesley left there never to return January 26, 1737. He recorded in his Journal that he "Found nothing good in his visits." His life was threatened. He said that he left from despair and not fear. Charles Wesley returned to England by first boat. History has ever recorded Frederica as a dead town, notwithstanding the names of Oglethorpe and the Wesleys are closely woven in the fabric of its short existence.

In organizing the county of Savannah, Thomas Causton was made the first magistrate. He was a man of some education and business ability. He prospered in this position and became the political boss of the colony. In fact he grew so powerful and popular that he jeopardized General Oglethorpe's authority as governor. He stirred up so much animosity and strife among some of the newly appointed officers that friction was brewing all the time. The discord reached London under the guise that the liberated "jail-birds" and quickly prospered "aristocrats" wanted Oglethorpe court-martialed. Oglethorpe had purposely stationed himself at Frederica for two reasons: First, he would be nearest to the expected Spanish invasion, and second, Frederica needed his supervision the more in getting established. He appointed John Wesley his private secretary at Savannah who was to report to him and keep him informed on all questions. But this was the further undoing of Wesley. He was as faithful to Oglethorpe as he was to the tenets of his ecclesiasticism.

The political boss of Savannah, Thomas Causton had to be reckoned with. The Moravians were dissatisfied and preparing to move to Pennsylvania. Their leader, Bishop Spangenberg, had secured credit at the Trustees' store of which Thomas Causton was manager. The Moravians were to do work in Savannah for their supplies. Causton had much of the labor applied to his own plantation and failed to credit the account with the Trustees. Spangenberg had to untangle the records and of course Wesley was made wise as to Causton's ability and dishonesty in keeping the public store of the Trustees.

Politicians have always defied clergy interference in statecraft. Wesley hated fraud and dishonesty. He augmented this ecclesiastical hatred and denunciation of fraud in civil affairs with the sympathy and authority of General Oglethorpe. The facts were made known and Oglethorpe came for an investigation. Neither did he want the good Moravians to leave Georgia. Causton's excuse was that they would not bear arms against the Spaniards. However, Causton's books and accounts were in bad shape and he had misused the Trustees' and the colony's money for his own private affairs. Causton was turned out of office and Parker was made chief magistrate. The gossiping and nagging of the village now found new fuel for its wagging. The high churchism and priestly learning of Wesley were attacked venomously by Causton and his ignorant henchmen. He had lost out politically and the cause of his losing was now his most ardent ambition. He planned and attacked from every possible quarter. He aimed to win or exterminate.

Romance has often precipitated issues in statecraft. The newly found banks of the Savannah commonwealth

were no exceptions to the remedies administered by London beneficiaries. Human nature had not undergone a revolution while in jail mourning its misfortune. Love has often blinded genius when reason needed its majestic throne. Political chicanery is never more efficient than when it can slander its foe; neither does it respect the high nor low. Causton had now resolved to get Wesley's ecclesiastical scalp at any cost. The charge and proof of fraud and embezzlement of public funds never belittles the politician in the eyes of some people like the charge of misapplied powers of the clergy. Causton was now willing to sacrifice the character and happiness of his niece, Sophie Hopkins, in order to measure out his vengeance upon the governor's secretary, John Wesley. Jealous of political preference and stripped of his means of popularity, Causton knew no end for his vengeance. The cancer of hatred devoured its own sustenance.

In coming to Georgia Mr. Wesley had used his long voyage to strengthen his acquaintance with the colonists aboard the same vessel. To be democratic and build up a friendship for his work were the earliest practices of the Methodist Club of which he was the principal advocate. He fell in with the Moravians and Salz-burgers and loved their ministers as he had loved his father. They in time became his spiritual and domestic advisors. He was fond of them because he could see a personal demonstration of their religion and faith. On the same passage were Sophie Hopkins and her mother coming to Savannah to live near their kinsman, Mr. Causton, chief magistrate of the colony.

Mrs. Hopkins employed Mr. Wesley to teach her daughter, Sophie, the French language. This necessarily took up some of the young minister's leisure time for

French grammars were not to be had and the instruction was entirely oral. Sophie was an attractive girl and an apt student under an experienced teacher. She became one of the eighteen members of his church. The mother was ambitious for her daughter to do well and doubtless encouraged her to think well of the Oxford graduate. Girls had come to Virginia and traded their matrimonial chances for the passage in value to the amount of one hundred and fifty pounds of tobacco. So romance was not a stranger to the shores of Tybee nor to the sequestered groves of Savannah. Wesley, moreover, anticipated the intentions of the mother and upon the fatherly advice of Bishop Spangenberg and Charles Delmotte avoided his female admirers without voluntarily explaining his shyness. To lose a gifted, handsome, and amiable friend, without satisfactory excuse did not appease the tattlers of the town, and especially at a season of political upheaval.

Sophie, however, was not to be out done. She exploited her winsome manners upon William Williamson, the popular clerk in Causton's store. On March the 12th, 1737, the two ran away to South Carolina and were married at Spuryburg, 22 miles up the river, daring not to patronize the home town parson. Thereupon another tale went wagging about town. Mr. Wesley believed that his former pupil and jealous admirer was the authoress of much of this gossip. So he suspended her from his church membership and on August the 7th, 1737, he refused her the sacrament of the holy communion.

Wesley says in his Journal of April the twelfth: "Being determined, if possible, to put a stop to the proceedings of one in Carolina, who has married several of my parishioners without either bans or license and



declared 'he would do so still' I set out in a sloop for Charleston. I landed there on Thursday and related the case to Mr. Garden, the bishop of London's commissary, who assured me 'he would take care of such irregularities should they be committed in the future'."

What did Causton, Williamson and Mrs. Hopkins really care about the sacrament of the communion? They had never before exhibited any anxiety for rubrics and church liturgy. Charles Wesley had already shaken the sands from his shoes in Frederica and returned to London. Herbert and Quincy each left in less than a year. Wesley had now stayed a longer period than any minister heretofore and Causton believed it was time for him to go. Vengeance was now rampant in the Causton family and John Wesley was conscripted as the next to go. Roger Williams had been banished from the Massachusetts colony because he had said the officers of the colony should have no authority over the Church. This was a precedent for Causton's political guidance. The following day, August the 8th, John Wesley was indicted by the grand jury for "refusing to administer the sacrament of the Lord's Supper in a public congregation without cause." Young Williamson sued for a thousand pounds damages for the defamation of his wife's character. Wesley answered the charge by saying that it was a matter entirely ecclesiastical, and that he did not acknowledge the power of the civil courts. Williamson demanded bond but the bailiff responded: "Sir, Mr. Wesley's word is sufficient."

Causton was impatient and demanded satisfaction with the sword. Wesley did not refuse to fight him but believing the pen was mightier than the sword, gave him a copy of his reasons: "She had not obeyed the rules of giving her name to the curate the day before

the sacrament." Such was the custom of the Episcopal Church at the time that notice had to be given to the curate of the church at least the previous day before the Sunday of the sacrament. Sophie had refused to let her former teacher and minister perform her marriage ceremony to Williamson and now she had neglected to make her application to the curate for holy communion. Anyway, she had not attended church since her runaway in March and this was August. Her uncle, Thomas Causton, was accused by the Moravians, friends to Wesley, and reduced in political power by General Oglethorpe, the employer of Wesley, and thus Sophie joined the hostile forces, too. For the Moravians to leave and move to a colder climate in Pennsylvania was hard for Causton to explain.

"As his power increased so did his pride, haughtiness and cruelty, insomuch that he caused eight freeholders with an officer, to attend the door of the court, every day it sat, with their guns and bayonets, which made people afraid to speak their minds or juries to act as their consciences directed them. He threatened any person who opposed his arbitrary proceedings, with the stocks, whipping post and loghouse.

"Carolina had given us thirteen hundred pounds, seeing this wasted, began to despise the colony. Mr. Gordon was sent over but Causton refused to let him have groceries and he left in six weeks. Causton took Parker over, a slave to liquor. R. Gilbert could neither read nor write. Causton kept Capt. Joseph Watson in prison three years without any court sentence.

"Causton had Stephens under his thumb. The court house was used for a church. Seven hundred pounds had been contributed by charitable persons for that pur-

pose but no church was built. Five log jails, one each year had been built up to 1740."

Thus was the Causton administration described by three colonists who left Savannah in 1741 and took up their residence in Charleston, South Carolina. This complaint was published in the Charleston paper and sent to the Trustees in London.

Causton secured a packed jury for the trial, August 22, 1737. And this was not the first time that Causton used his packed jury process. Other citizens of the colony had reported that he would even go so far as to order a jury what kind of verdict to return. The personnel of this jury was thus: One was a Frechman who did not understand English, one papist, one infidel, three Baptist, seventeen Dissenters, and others who had had quarrels and openly avowed revenge. The result was a mistrial. Twelve of the jurors refused to sign the bill of indictment, giving their reason that the counts were not true or contrary to the law.

Mr. Wesley appeared before the court many times during the fall months but Williamson was always out of town on court days. But this was the part of the innuendo program left to Causton which he prolonged by invoking the gossip and tattle of the motley community. The population of the colony was now 1374. Very few attended church regularly. They accused Wesley lastly of being in sympathy with the Roman Catholics contrary to one of the fundamentals of the Charter granted by the King to the Trustees. That he wanted to immerse infants and would not sprinkle a sick baby in baptism.

All this wrangle made Wesley sick at heart. He realized his classic position and attitude, and resolved to return to his native land. He posted a notice in the

"Great Square" that he intended to leave for England. On December the second, 1737, he secured a canoe and two oarsmen and rowed up the river to Spurysburg, and then walked across to Beaufort, suffering many hardships, then in a sloop to Charleston where he found a boat, December 22, taking cargo by way of Boston to London. He suffered many privations which tested him to the uttermost. Thus Savannah lost, unaware, a bigger man than she knew at this age. Mr. Wesley kept a journal of these experiences and often related them to his friend, Henry More. The diary of the twenty-one months in Georgia under primeval difficulties proves the early making of the great Methodist founder and world leader of Christianity.

If John Wesley were jilted by Sophie Hopkins as some writers are inclined to make the most of, it was inspired by Thomas Causton who found an active ally in his clerk, William Williamson. Poor Sophie got the worst of the bargain and her uncle never outlived his frauds and tyranny. He was summoned to London for trial. He died on the return passage and was buried at sea. His broad estate at Oxstead was confiscated. His wife and only child died with an incurable malady just before he was called to London by the Trustees. Causton Bluff where he lived is his only memorial. The colony prospered at his passing and John Wesley has millions to call him blessed.

Sophie went to London and filed claims for her uncle's estate. She remained in England and educated her only son, Joseph Williamson who became a clergyman of the Church of England and only heir of Sophie Christiana Hopkins. Was it Wesley's influence that prompted Sophie to train her only son for the ministry? The chain of titles to the Causton Bluff property near

Savannah begins with the signature of Rev. Joseph Williamson.

1736—On the Bull Street side of the United States Custom House in the city of Savannah may be found a bronze tablet with this inscription: ON THIS SPOT WHERE STOOD THE FIRST PUBLIC BUILDING IN GEORGIA, JOHN WESLEY PREACHED HIS FIRST SERMON ON AMERICAN SOIL, MARCH 7, 1736. (OS) Text—I Corinthians XIII. This tablet commemorates the bi-centenary of his birth, June 28, 1903.

1737—Facing Johnson Square of Bull Street on the wall in the loggia of Christ Church may be seen a bronze tablet and beneath the cross is this inscription: TO THE GLORY OF GOD IN MEMORY OF JOHN WESLEY, PRIEST OF THE CHURCH OF ENGLAND, MINISTER TO SAVANNAH, 1736-1737, FOUNDER OF THE SUNDAY SCHOOL OF THIS CHURCH. Erected by the diocese of Georgia.

## CHAPTER V

### EARLY METHODISM IN SAVANNAH

THE lengthening shadows of Georgia Methodism begin with the four students of Christ College, Oxford, England, in 1719. The teasing name of "Methodists" was applied to John Wesley, George Whitefield, James Hervey and Charles Wesley, a club organized for an earnest study of the classics and characterized by their fellow students as religious enthusiasts. General Oglethorpe being a patron of Rev. Samuel Wesley, persuaded him to influence the young men to come to Savannah in 1736. After twenty-one months among the Indians and all types of settlers, John Wesley returned to London, leaving at Savannah a "society" of seventeen members. It was during these months that he found himself under the conviction of a halo, shadowed by the religious fervor of the Moravians and their devoted leader, Brother Spangenburg.

Wesley's missionary mantle fell upon his comrade, George Whitefield, who established Bethesda Orphanage after the pet idea and practices of the Methodist Club at Oxford. For thirty years Whitefield visited Savannah and charmed the people with his Wesleyan oratory. Today his statue stands on the campus of the University of Pennsylvania, a lengthening shade where the Declaration of Independence shadows American liberty. Today Bethesda orphanage is the living monument to George Whitefield and the noble idea that inspired the Methodist Club to establish schools for the unfortunate children of the parish. Thus Wesley con-

nected two continents and Whitefield two American cities.

Rev. William Norris came in October, 1738, to succeed Whitefield who was absent a great deal soliciting funds for the orphanage and preaching in the other colonies. Norris left in November, 1739, the sixth minister to resign in six years. The gossipers and tattlers followed him with scandal and vile opprobriums.

In 1750, July the 7th, the first church building in Georgia was completed and dedicated as the Episcopal Church of England. The population of the colony at this time had reached three thousand. There were 613 people in Savannah and 388 of the Savannahians were out spoken dissenters. This church building was burned in 1796 and the silver chalice and paten, the gift of John Wesley, were destroyed.

Cornelius Winter inspired by Wesley's preaching in England, came to Savannah in 1769 and tried to spread Methodism among the negroes. His work was received with as little favor and effect as was Wesley's appreciated among the Indians. In 1770 he was at Bethesda and signed George Whitefield's will of which he was one of the beneficiaries.

As the Duke of Wellington, Arthur Wellesly had prepared in his youth to stop Napoleon at Waterloo, his cousin, John Wesley had prepared at Oxford to turn Methodist sentiment into a living ecclesiasticism. Before the shots at Lexington had echoed to Savannah and the funeral dirge of King George's tyranny had reverberated around the world, John Wesley had sent Francis Asbury fully ordained to function and perform all Methodist liturgy in America. This circuit rider of the long road inspired the erection of log churches



from Maine to Georgia. These crude buildings housed the "societies" and Methodist "bands" with the greatest dignity of the primeval forest. The famous camp-meeting shouts now became the insignia of religious freedom and civic righteousness. Francis Asbury and his aid-de-camps had conquered the frontier on horseback. The Horseman of America, the first Bishop of American Methodism, is yet upon his horse in the shades of the Capitol at Washington.

No sooner than the British soldiers had left Savannah than in rode Jesse Lee on Francis Asbury's old gray horse. He came from the North Carolina conference. Since all other ministers were Tories, they had fled with the British soldiers and their property confiscated. Savannah now had the only minister in the State, but like others she could not hold Jesse Lee. His parish was the South. He cast down the flaming sword and bid the "societies" to carry on.

Wesley saved less than fifty dollars from his twenty-one months service to General Oglethorpe as secretary and minister to the colony. He spent more than this fifty dollars in sending Francis Asbury to the colonies. Asbury was the son of a poor gardner and Wesley transplanted him in America so that his great leadership might be cultivated. Bishop Asbury was there when George Washington lifted up his right hand and pledged himself to the grandest document "ever struck off by the hand of man." They are still there though marble and bronze measure their glory in the national capital.

In December 1784, the Methodist Episcopal Church of America was organized by making Francis Asbury bishop. The "societies" had been organized since 1766

dependent upon the appointments sent out by Wesley from England.

In January, 1785, Beverly Allen took up the Savannah circuit which extended from the Oconee river on the north to the St. Marys on the south. He made eight rounds to the "societies" during the year. He was a man of fine personal appearance and a zealous preacher. He killed an officer in a dispute near Augusta and fled to Kentucky. Thomas Humphries took the work in 1786 and reported that he found seventy Methodists in Georgia on the Savannah circuit. Then came John Majors for one year and he died with a broken heart because the work did not have more laborers. Phillip Matthews and John Crawford came in 1787. Hope Hull was appointed to Savannah in 1788. He collected his congregation and preached in a cabinet maker's shop. He was a man of some learning but like most men of that type in that day he did not fit the unlettered ideas of the frontier. He tried to establish a Methodist school on the Ogeechee, but like Wesley he was thought to be too severe in his religious exactness.

In 1789 Bishop Asbury came with Richard Ivey to conduct a revival. Ivey was from Virginia, a little man in stature but quick in energy and full of Methodist enthusiasm. He spent eighteen years in this section laboring with a zeal and wisdom found in few pioneers of his day. Asbury says that this was his first visit to Savannah and that he found about five hundred houses and two thousand people. He saw a Presbyterian church and a Lutheran church, but neither one had a minister. He visited Bethesda and Ebenezer where he was offered the church for regular appointments for his circuit riders.

The March issue of the Savannah Gazette of 1785, the grand jury presentments make the following complaints: "We present as a great and intolerable grievance the neglect and ruinous state of all of our places of worship and public buildings, which is not only a disgrace to individuals but to the community at large, and may finally tend to utter subversion of all good government, religion, morality and manners. We present as a grievance the too frequent violation of the Lord's Day in many instances, such as driving carts and wagons through the streets, shooting and hunting, and other enormities, to the great disgrace of religion. We present Alexander Bartley for selling goods on the Lord's Day in direct violation of the law. We present as a grievance the want of a place of worship. James Habersham, Foreman."

The grand jury met again in two weeks and published more complaints: "There are violations of the Lord's Day in taverns, tippling houses in a riotous manner, to the disgrace of religion. The Legislature did not pass a law for the punishment of vice and immorality." The grand jury of 1786 complains that the court house is so badly out of repair that the Justices meet at the taverns and private houses for the purpose of holding court. That the people waste their money at theaters and degraded shows. In the June issue of the Gazette, 1786, may be found advertisements of both the Lutheran and Episcopal church properties for rent. Also a gruesome article written by a citizen who had passed by the cemetery and had seen dogs tearing at the body which they had scratched from a grave. This article brought a response. A play by local talent was given and the money with volunteer help was used to build a fence about the cemetery which is now Colonial Park.

The conference sent them. They came, they preached but they did not conquer. Hezekiah Arnold, Wheeler Grisson and John Bonner labored without results further than to keep the "societies" and family "bands" organized until another day. Then Reubin Ellis who had been a presiding elder in Virginia and a man above the average was given the job that demanded some one beyond the average. Six articles on Methodism appeared in the Gazette in 1794. Then followed Josiah Randall and Jonathan Jackson who were maltreated in 1796. Enoch George came in 1798. Jesse Lee returned in 1800 with John Garvin. Lee says that he organized a church this year at St. Marys with eight members and that he found many people in the coastal section who had never heard a sermon. Liberty County camp meeting was organized this year. Lee helped to cut the first poles and lighting the fires of Methodist shouts he passed hurriedly on to the next community where another camp meeting was established. And thus Georgia is bedecked today with the old camp grounds.

Lorenzo Dow, the American wandering prophet, a native of North Carolina, having followed Jesse Lee from Rhode Island to Maine begging that he might be given a circuit rider's place in the Conference and on being turned down the fourth time took leave for Quebec by hoisting a bush for a sail in a leaky canoe. Securing passage for Dublin where he met Dr. Coke who had just returned from America, this roaming preacher of the American wilderness excited much comment and religious enthusiasm in Ireland. Coke advised him to return to the needs of his own people, and after fifteen months on January the 8th, 1802, Lorenzo Dow landed in Savannah, to take up the cause of Methodism in his

own style and manner. Little attention was given to the stranger until he was seen and heard praying in the cemetery. In search of Methodist he found a member of the Hammet Party who offered him the use of the church that Friday night. Ragged and barefooted in the dead of winter Dow recorded in his papers that he had seventy hearers white and colored, in his first congregation in Savannah. On Sunday and Monday he spoke in the colored Baptist Church. The people generously offered him money, clothing and food but he refused the money lest some one might think that he traveled and preached for the money he received. The colored pastor, Andrews, slipped ten dollars into his coat pocket as an act of homage.

Like others who had come this way for the cause of Methodism Lorenzo Dow, growing restless for a larger congregation, journeyed on foot toward Augusta, preaching and sleeping wherever opportunity might present a hearer or a pile of straw to lay his head. On arriving in Augusta and finding all doors closed to him, disconsolate in the shadows of the night, hungry and wet he cast himself upon the banks of the Savannah. To his surprise a negro pushed a boat ashore and called him by name. "Where did you know me?" asked Dow. "I heard you preach in Savannah," answered the black stranger. Accepting the comforts of a negro cabin, Dow sat out to convert Augusta to Methodism, and if Georgia Methodism can claim its first stronghold in Augusta it is largely due to the peculiar efforts of this wandering prophet who soon found Hope Hull in Wilkes County near the present town of Washington. The next year on his return to see Hope Hull, and having conducted a rousing revival at the campground, his admirers re-

sponding to the suggestion Dow had made in one of his sermons that he was going into the Tombigbee country of the Red Man's wilderness, gave him a horse, saddle and blanket, a cloak, shoes, watch and fifty dollars in money. Like some knight he rode away to the depth of the wilderness.

Returning to Georgia in less than a year, having traveled some four thousand miles in the red man's broad hunting ground, depleted again in wardrobe and afoot, shoeless and hatless, this circuit roamer and untiring evangel, makes an appointment to preach to the Legislature then in session at Louisville. To be odd presumably, he stood on a chair on the top of a table. Feeling the chair move he took it from the table and sat down, completing his sermon in that position. It was reported that a Baptist preacher, member of the Legislature from the back side of the state had tried to trip the chair and cause Dow to fall. Whereupon a young member of the congregation challenged the Baptist Preacher to step outside where he would thrash him. The young man was arrested and sent to prison for offering an insult to a member of the Legislature, but at the trial he was acquitted on the evidence that the House was not in session at the time of the challenge. The governor gave Dow a rousing endorsement signed by the Secretary of State and twenty-eight members of the House, bearing the great seal of the state, which Dow presented to the South Carolina Conference which met this year in Augusta and was presided over by Bishop Coke. Dow continued his exposure and traveling afoot North and South, the American circuit-footer, died in Washington, 1834, in his fifty-seventh year. In the capitol of the nation, among the tombs of

the great may be found a slab with two words: Lorenzo Dow.

Lewis Myers came in 1803 and was determined to build a church. But the people were slow to act, and little pride was taken in the construction of an expensive meeting house. A union Sunday School of Methodist, Baptist and Presbyterians was organized and held in the Presbyterian church located on St. James Square, now Telfair. Struggling along thus for three years more, Savannah was made a station in order that a minister might give all of his time to the work and place the Methodist congregation on a more substantial base. It was at this time that Jesse Lee came again and roused the people to action. This was his third revival in Savannah and in Lee's Journal may be found this record of his visit to the city: "April 19, 1807. I preached at night at Mr. Myers. I had a crowded house and many were forced to remain out of doors. It was a good time to many souls."

Josiah Randal was the presiding elder for the next four years and he kept splendid pastors on the station. Samuel Dunwoody made much progress for the year 1807. He rented a room and taught a private school to defray his living expenses. He built the first parsonage, a little split-board affair on the Square at State and Habersham streets near the Old "Bethesda Gate." Here was housed the great circuit riders of the Georgia District of the South Carolina Conference.

Then came James H. Mellard for one year followed by John McVean for two years. McVean marks an epoch in Savannah Methodism for he is the first pastor to stay on the Savannah work for this length of time. In 1811 came Urban Cooper with Lewis Myers as the



presiding elder. The two men worked as no other ministers had ever toiled but with little visible results. Cooper was ambitious and energetic. He spent his last dollar for the necessities of life and retired a broken hearted beggar for his cause. His devotion and enthusiasm, sacrifice and efforts have few equals.

Up to this date, 1811, all visiting preachers used the court house for general services. The Methodist seemed to enjoy home-meetings in the homes of different members of the "Society." Since the pastors spent most of their time in house to house calls and "band" prayer meetings were held in the thinly settled areas, there seemed to be little use of a meeting house only for funerals.

Books were few, postage twenty-five cents per letter, the few newspapers reported only the news gathered from sailing vessels, the masses did not touch the wide world's outside nor worry over problems beyond the bounds of the community. The circuit-rider who had taken in the continent and could enumerate the many places of interest he had visited was welcomed to stay and share the comforts of the home without charge. The General Conference in Baltimore in 1816 raised the salary of traveling ministers from \$84 to \$100 and expenses. "This quarterage" was collected from as many as twenty societies in the circuit covering ten or more counties.

An old city directory which doubtless was the first ever printed for the city of Savannah says that the first Methodist meeting house erected here was on the Northeast corner on a trust lot of Columbia Square near the Bethesda Gate. This old building was used for a Sunday School Room many years after the Wesley

Chapel building was completed and enlarged on the corner of Lincoln and East Oglethorpe Avenue, then Lincoln and Broad Street. The minutes of the quarterly conference show that the conference met in "Sunday School Room" and not in Wesley Chapel, for many years until the old building became delapidated and was improved for residential purposes.

The cabinet maker who befriended Hope Hull in 1788 was a well-to-do citizen, a Mason, a Jew and a Christian. He owned a large plantation three miles west of Savannah, lived in a house next door to Mordecai Sheftall on Broughton Street and rented houses in Ewenburg opposite Mr. Rupert's. He kept two apprentices in his cabinet shop. His tomb is in the back yard of the Old Marshal Place, the northwest corner of West Broad and Oglethorpe Avenue. Cut on the huge slab of brown granite in ancient letters may be read the following inscription: "Beneath this stone lies the interred body of Gabriel Leaver, late of this city, a cabinet maker. He bore a long and painful illness with fortitude and departed this life with Christian resignation, on the 22nd day of October, A. D. 1795. Anno Mundi, 5795, aged 38 years. He lived an honest and upright man and died lamented by all his acquaintances. May he rest in Peace." The Georgia Gazette of October 29, 1795, says: "Thursday last died in this city, Mr. Gabriel Leaver, a cabinet maker. He was a kind husband, an affectionate parent, indulgent master, and benevolent friend."

## CHAPTER VI

### WESLEY CHAPEL

THE Methodists were growing now faster than any religious body in America. They were advancing with the progress of the nation. The *Savannah Advertiser* of October 12, 1809, says that there were now in the United States 163,038 Methodists, a total increase of 11,043 over last year.

Rev. James Russell, the camp meeting wonder, came to the Savannah station in 1812. His eloquence needed a larger church building, his enthused flock a better regular meeting place. Full of determination to meet the task, he cut logs and floated them down the river from which boards were sawed to build the first real Methodist church of Savannah. No man ever completed a new church with more happiness. The little building finished by April, 1815, was dedicated on the 24th of that month by Bishop Asbury. The membership numbered less than fifty. This was a notable occasion for the community, and the third visit of Bishop Asbury to the city. It was named Wesley Chapel and located on the corner of Lincoln and South Broad Street which is now the beautiful Oglethorpe Avenue.

But poor Russell! No man had ever worked harder for the cause of his church and congregation than did James Russell in planting the first large Methodist building in Savannah. After these three years of unremitting labor he found himself seriously in debt. He had spent all of his funds and his credit in order to do something greater than had ever been done before. He

quit the conference and located in Savannah. He engaged in trade and business to redeem his finances. He made money rapidly. He speculated. The second war with England brought a financial panic and James Russell went down again as a hopeless bankrupt. But he never lost his Christian integrity. Ambitious for the success of his church, his health gave way under the pressure and he died in 1825 at the age of forty-five. In the Colonial Cemetery may be seen on the tomb of a Mrs. Wilson this inscription: "One of three that constituted the first class meeting of 1812." On another tomb shows that a young man went as missionary to the negroes of South Carolina and died of fever.

Whitman C. Hill came for two years. Then Henry Bass and Solomon Bryan for one year each. During these four years Joseph Tarpley was the presiding elder, riding the district from Burke to Camden counties perhaps as no other circuit rider ever followed the trails of this section for the cause of Methodism.

The conference of 1819 sent William Capers to Wesley Chapel the best church and strongest congregation in the state. Under his learning and eloquence, and power as pastor, the little building was often filled to overflowing. Samuel Hodges had been the good presiding elder for three years and was exchanged now for Lewis Myers who had come back to stay four years more riding the trails of the coastal plain. John Howard came with him as pastor and the building had to be enlarged to meet the growing congregation. He organized a Sunday School in July, 1822. The Chapel was enlarged to a building 60x40 which Bishop Asbury valued at \$5,000. James O. Andrews, later presiding elder and bishop, remained two years and was

succeeded in 1824 by Thomas L. Wynn. A reverse in sentiment and support came under the leadership of George Hill and Charles Hardy. Elijah Sinclair served for two years with Josiah Evans as presiding elder who speeded up a healthy growth. Bond English came in 1829, Benjamin Pope in 1830, and the learned Ignatius A. Few in 1831. Elijah Sinclair returned for another year in 1832.

The hundredth anniversary of the founding of Georgia was celebrated in Wesley Chapel, February 14, 1833. This centennial program was very elaborate and the largest church auditorium in the city was crowded to the doors. Young George Pierce, the pastor, was in charge of the exercises. The mayor made an address: The *Savannah Daily Georgian* of February the 15th, 1833, says: "At ten o'clock the different volunteer corps formed on the right of the Exchange under the command of Col. Williams and marched around the city and by 11:30 the procession moved into the Methodist Church, which, with a commendable patriotism had been lent for the occasion. After an address to the Throne of Grace from Rev. Mr. Pierce of that church, Robert M. Charlton, Esq., recited an Ode written by himself for the occasion, with which we, in common with a crowded auditory, were highly delighted. After the Ode, Matthew Hall McAllister, Esq., pronounced an Oration in every respect suitable to the day." At the Annual Conference this year Wesley Chapel sent the best report of any church in the State. This was only characteristic of the Pierce family and kept the father and sons on the move all the time. Both George and Lovick Pierce were eloquent and powerful in the pulpit. Their influence has been manifested over the entire

State. Through their leadership the Methodist colleges, Wesleyan and Emory, were established. The eloquent Dr. William Capers came back for the second time in 1834. The Presbyterians were unfortunate at this time in the loss of their popular minister, Dr. Kollock who was a good friend to the Methodist. Dr. Capers preached Dr. Kollock's funeral.

Heretofore the Methodist churches in Georgia and Florida had been under the South Carolina Conference. Methodism had now made such rapid and permanent strides of advancement and organization, it was decided to establish a Georgia Conference. So the First Annual Conference of the State of Georgia assembled in Savannah in 1835, one hundred years after Wesley's arrival. This was a fitting anniversary to the great founder in the city of his new experiences and misfortunes. The city of Savannah was full of the most noted circuit riders in the world. Bishop James Andrews presided. In the new appointments, Alexander Speer was read out for Wesley Chapel and Lovick Pierce, the presiding elder of the Savannah district. The next change brought James A. Evans, a noted revivalist, for two years and J. W. Talley presiding elder for four years. Evans filled his church at every service and it was readily seen that a new and larger building was needed to house an enthusiastic people. His report to the Annual Conference shows the strength of the church at this time to be 440 members. Evans was very popular as well as eloquent and inspiring. James Sewell proved himself a splendid leader during his pastorate of two years, 1838-39.

In 1840 Methodism in Savannah had outgrown the management of one man so the annual conference sent

Ignatius A. Few, one of the best in the state, and a junior preacher, Miller H. White, to assist him. Samuel Antony was the presiding elder for three years. James E. Evans loved Savannah and returned the second time in 1841 to spend two more years. He brought as a junior pastor, Edward H. Myers who resigned a professorship in Wesleyan College, Macon, to take up his life work here as a minister.

In 1843 the Bishop sent Daniel Curry, a young minister who had come South from a Northern Conference and James E. Evans was made presiding elder. Savannah had now taken on much prosperity from the cotton trade of the inland counties, and many of the wealthiest Methodist of the up-state sections transacted business in this city. Curry did not fit the time and place, or perhaps prosperity was affecting the spiritual welfare of the church. Anyway, the record shows that he turned out over a hundred and fifty members this year. This was a period of slavery agitation and doubtless Rev. Daniel Curry was not in sympathy with the Southern view of the question.

The Annual Conference met again for the second time in Savannah in the year 1843. The reports of all the charges indicated a marvelous growth. The church schools and colleges were forging to the front in education. Josiah Lewis was stationed at Savannah for the year 1844 and James E. Evans was returned as presiding elder. In fact the conference could hardly keep Evans away from Savannah. The Methodist wanted Evans, too. The attractions for both were mutual. A new and larger church building now appeared to be necessary and Evans was the man to encourage the work. The city was growing westward and a new location had to be decided upon.



Caleb W. Key came for two years in 1845. By the second year he had increased the membership to over four hundred again. The minutes show that the pastor was now paid four hundred and eighty dollars per year with a furnished parsonage. Missions were being organized in Chatham and Bryan counties. One negro church was maintained for the slaves which was operated differently than most negro congregations in the state. The negroes never worshiped with the whites in Savannah as it was the case in some sections of the South for the slaves to sit in the galleries or in a section of the church to the rear of the pulpit. Andrew Chapel, the colored church, was often supplied with white preachers and so was the Sunday school taught by white teachers.

A servant girl in the court of the High Priest of Jerusalem caused Peter to deny his Lord. Likewise, a negro girl in the household of Bishop Andrew's second wife, caused at this time a serious wrangle and lastly split the Church, North and South.

Bishop George Pierce was only twenty-two years old when stationed in Savannah. He had succeeded men of mature years, married and settled. He says of this appointment, in his speech at his golden wedding:

"In 1833 I was stationed in Savannah. From some cause there was a division in the church, and I could not board with one party without alienating the other. The Bishop advised me to occupy the parsonage. So I set up house-keeping, a regular 'bachelor's hall.' A dreary, monotonous time I had of it. I endured it more than half of the year and then engaged an old sister in the church to come and keep house for me. She relieved the solitude a little, improved my fare very much, but did

not fill the vacuum. The fact was, I needed a helpmeet in every department. I testify to the Scripture doctrine, 'It is not good for a man to be alone.' "

Among the Wesley Chapel congregation was Benjamin Snider, a prosperous young merchant, and afterwards one of the strong stewards of the church. He had come from the old Saltzburger stock and had been converted under the earnest ministry of John Howard, and a few years before this time had married a young widow of New York City. They had a happy home and the young pastor found a cordial welcome. To Savannah some ten years before had come to visit Mrs. Snider, her sister, Miss Ann Maria Waldron, a fair young maiden. Young Pierce met her. The Bishop may tell the rest of the story in his own language:

"This year I met Miss Ann Maria Waldron. She was small, spry, active, elastic as a willow twig, and buoyant as a bird upon the wing. She weighed about ninety pounds. Since I took charge of her she has developed into fair matronly proportions. But I anticipate. On further acquaintance I found Miss Waldron modest, sensible, practical, religious, and poor. She was no heiress, and I was no fortune hunter. I use to tell my mother and sisters that when I found an orphan girl with few or no kin, and no more property than I, if she suited in other respects I would marry. I was poor, but proud and independent, and was firmly resolved that I would never wed a wealthy girl. I was afraid she might, in some of the irritations of life, taunt me with the fact that I was living on her money, that she supported me, had lifted me from the ashes and given me position in the world. Anything like this from the lips of the woman I loved I felt would be an immedicable

wound. I did not mean to risk it. I intended my wife should depend on me, and that we would rise or sink together. Miss Waldron filled my bill, but the young lady was shy, retiring, and I had to court her. I was a young preacher, and had to be prudent, cautious, in order to avoid gossip. Well, things moved on in the natural way to the end of the year. There had been no decision, no understanding between us. The time had come, I must know my fate. I went round to interview the young lady. I was honest, honorable, did not mean to deceive in anything. I drew a gloomy, woeful picture of a Methodist preacher's life, its changes, hardships, inconveniences, its slender uncertain income, and that I had nothing outside of it. 'I am going up to Conference, not knowing the things that will befall me there.' I made out a strong unattractive case, for I meant to test the little woman's pluck. 'Now suppose I am sent to Macon'— then a new town—'will you go with me?' She did not look ugly nor mad, but she dropped her head and turned her face away. I pressed for an answer. Like Isaac's servant, when he was sent for Rebecca, I said, 'I would not go until I had gotten an answer;' and at last, like Rebecca, she said, 'I will go.' I was returned to Savannah, with private information from the bishop that if Dr. Capers was transferred to Georgia, then I was to leave and go to Charleston. We concluded if we could live separately in either of these cities we could live together. So we were married on this night fifty years ago.

"In a few days a letter from the bishop ordered me to Charleston. It was necessary now for me to look into my financial condition. This was short work. I overhauled my assets and found that I owed no man any-

thing, and that I had a free cash capital of eleven dollars. I said, 'Ann, how much money have you?' She answered, 'Five dollars.' Eleven and five make sixteen, and this was our outfit for a pilgrimage of half a century. We landed in Charleston, strangers, in a strange city, all expenses paid and an unexpended surplus of two dollars and fifty cents. The rain was falling heavily, the streets were empty, not a carriage to be found, and, getting a dray to carry our baggage, we footed it through a drenching shower, two miles to the parsonage. A more forlorn and bedraggled pair as to our outward seeming it would have been hard to find. But our hopes did not decline nor our love grow cold. This was the first and darkest shadow upon our pathway, and the last.

"If my wife will forgive me, I will say I might have found a more beautiful maiden, one of more literary culture, but a truer woman, a better wife, a more prudent counsellor, a wiser manager, a more fertile, tidy housekeeper, I could not have found between Tybee light-house and Rabun Gap, or Tallulah Falls and the lakes of Florida."

#### MEMBERS OF THE SUNDAY SCHOOL LIBRARY OF WESLEY CHAPEL IN 1835

W. B. Adams	Harriet Bryan
Brother Barnum	Sara Bryan
Eliza Ball	S. Blancho
Henry Bradley	Caroline Blancho
H. Ball	Agnes Cline
F. Bryan	Rebecca Cabbage
A. Bostwick	Helen Cornwell
E. Bemis	Thomas Ceasar

W. C. Coombs	Caroline Hopkins
Sara Coombs	E. S. Harris
George Cornwell	Milton Humphreys
Susan Cornwell	Mary Harris
Henry Ceasar	John Harris
Duel Campbell	Adiline Haley
John Campbell	C. L. Hopkins
J. Frances Cornwell	William Harrington
Mary Davis	Brother Heidt
Lewis Davis	William Ihly
Sara Margaret Donalson	John W. Ihly
Jane Donaldson	Jane Ihly
William Donaldson	Catherine Johnston
W. Davis	E. B. Miller
John O. Davis	N. I. Marle
Brother Doughtry	John Mar
J. C. Ely	Raymond Mar
John Espy	Samuel McDonell
Osgood Fitts	Richard McDonell
Jane Ann Fulton	Letitia Mills
J. Forsyth	Sara Mills
S. A. Fulton	William Mills
Mary E. Fall	Mary Mills
Sarah Gammon	H. Miller
Daniel Gow	Mary Miller
Lester Greene	J. McDonell
Ann Guinn	John Mayer
John Gow	R. Mayer
Edward Graves	John J. Meldrim
William Greene	Bethane Miller
Mary Greene	Clifford Millaney
Seaborn Goodall	H. I. Pollard
Margaret Goodall	Andrew Pollard

William B. Pittman	M. E. Wall
Jeremiah Pittman	Henry Washburn
William Robertson	Phillip Wait
A. Remshart	Orinda Walsh
Amelia Reason	John Lewis
J. H. Snider	Samuel Goodall
Mary Snider	Joseph Hernandez
Emanuel Sheftall	William Morel
U. S. Spear	Charles Meldrim
Margaret Spear	Thomas McClesky
T. M. Stone	Jacob Miller
F. Stone	Caroline Staley
Ann R. Sautell	F. Seasons
Amelia Snider	H. H. Daniel
George Shaw	Sam C. Dawson
Samuel G. Smith	W. W. Lewis
Harriet Sickell	Howard Snider
Catherine Tebeau	Thomas Young
James Tebeau	Adiline Young
John Tebeau	James Quantock
J. L. Theiss	John Sowell
Ann Taylor	Samuel H. Larkin
N. J. Varn	Elizabeth Ihly
Virginia Whitehead	Amelia Ann Lee
George Wait	Margaret Reason
H. Washburn	Cutherns Stewart
Ann Willink	John White
Julia Willink	F. E. Barnum
H. F. Willink	Brother Enrst
Almira Webb	Jas. G. Sewell
Mary Williams	William Gibbons
Elmira E. Webb	Robert F. Cole
C. Walters	Malinder Fairchild

Elijah Day	George Heidt
Edwin Washburn	Charles Beach
John Ripley	Susan Bogardus
Henry Bogardus	Margaret Askew
Ugenia Middleton	Agness Magill
John H. Cooper	Joseph Magill
Brother Olmstead	S. A. Nesler

MORE NAMES ADDED TO THE WESLEY  
CHAPEL SUNDAY SCHOOL LIBRARY IN 1845

Charlton H. Way	James Box
William B. Harrison	James Godfrey
John Quantock	Jasper Gill
George M. Heidt	David Waldhour
George Whitehead	William Folker
Fred Otto	Frederick Otto
Robert Meldrim	Thomas T. Browning
Thomas Askew	James Zitttrou
Georgia Yocum	Lydia A. Parish
Mary Ann Murchison	George P. Snider
Ruth Ann Colding	Richard Hamilton
Henrietta Smith	Robert McDonald
H. D. Colding	John W. Otto
Mary Remshart	Thomas Fleetwood
Susannah Otto	James Fleetwood
Cornelia Smith	John Myers
David Nesler	Edwin Lowlow
Georgia Peck	Philip Myer
Charlotte Quantock	R. Saussy
John Fisher	Edwin Saussy
Luinda Sexton	William Raleys
Patrick H. Malette	Thomas Norton
James Connell	Charles N. Heidt



John Quantock	Benjamin Rogers
George Lewis	Alexander Smith
Herbert Robison	A. Simmons
Susan Robison	Sister Crews
Sara Hall	Master B. M. Rogers
Victoria Myers	Master Robert Meldrim
H. Allen	S. A. Sasser
Mary Russell	Rachel Godfrey
John Mayer	Marry Russell
Thomas C. Benning	Evelyn Way
Joseph Ladson	Hannah Quantock
Alexander Fausett	Margaret Boston
Miss G. Saussy	James J. Snider
Charlotte Rogers	George Mills
Benjamin Rogers	S. M. Batty
Henry Eastmade	Josiah Bryan
Edwin Saussy	Geurl McIntire
Margaret King	Charles H. Way
Sara Hutchison	Elias Otto
Julia Peck	Henry Ward
H. Mattox	Brother Morel
John Oglesby	Margaret Meldrim
Peter Matthews	James K. Barnum
M. Boston	William Wilson
G. Floyd	William Dickerson
William Varn	Daniel Hochkiss
Carlotte Rogers	Rebecca Cubbage
Thomas Lyons	William Hochkiss
William Harn	James Turner
James E. Godfrey	Horace A. Heidt
Thaddeus Norton	Dr. Mitchell
James Arnold	Jacob Trumpler
James Hamilton	J. R. Saussy

Mary Simmons	James Ulmer
A. R. Barnum	Henry Stibbs
Ann Simmons	F. F. Maxwell
Margaret Maxwell	Charles Olmstead
Miss Saussy	Julia Scott
Parmelia Smith	James Fleetwood
Mary E. Cabbage	Fred Wait
Jane Lyons	William Voorhees
Herbert Robinson	John P. Dawson
Edward Sawlow	Miss Walker
Ratcliff Saussy	Jas. H. Winslow
William Varns	John B. Martin
Edward Saussy	Robert Meldrim
Benjamin Ralston	James Meldrim
George Johnson	Robert Papot
Brother Krenson	John Strobhart
Brother Lincoln	James Maxwell
N. K. Barnum	John W. Heidt
William Johnson	Francis M. Stone
Margaret Hardcastle	George Strobhart
Joseph H. Robbins	Bernard Wagner
E. G. Saussy	T. P. Morel
Brother Stephens	Harriet Walker
William P. Goodall	Alex. Wilson
Thomas Staley	John B. Bartow
Joseph G. Taylor	Margaret Walker

Jemina Rahn

## CHAPTER VII

### MEMBERSHIP OF WESLEY CHAPEL IN 1847

THESE members raised the funds and erected Trinity Church, the corner stone of which was set February 14, 1848, with the names of the following Trustees: F. M. Stone, B. Snider, A. Holt, R. A. Allen, S. Goodall, J. T. Thomas, E. Sheftall, M. Sheftall, R. D. Walker. Architect—J. B. Hogg, Mason, N. Radcliffe, Carpenters—J. S. Sturtevant and F. Blair.

Charles H. Arnold	Elizabeth Bemis
Robert A. Allen	Mary Berry
Henry Atkinson,	Elizabeth Barton
Mary Adams	Lucretia Bollough
Elizabeth Allen	W. Beasley
Ann Amours	Mary Boston
Lydia Arkwright	Ann Boyd
Elizabeth Alexander	Lydia Broughton
Julia Ann Allen	Charlotte M. Box
Harriet Allen	Amanda J. Box
Thomas N. Box	Mary E. Blancho
Noah H. Barnum	Frances A. Bell
Rev. T. C. Benning	Margaret Ballow
Charles H. Bass	A. E. Bryan
N. J. Bell	Margaret E. Benning
Samuel S. Ballow	Susan Bell
Elizabeth Bailey	Sarah Burton
Sarah Baker	Catherine Burton
Mary Batty	John G. Cooke
Mary Beasley	Stephen J. M. Cubbege

Frederick Cranson	William P. Ennis
John Cardell	Sara Ernst
John Carruthers	Susan Eastmade
Rev. Stephen H. Cooper	Martha Ann Ennis
Ann Curry	Green Fleetwood
Mary Colding	Josiah Fisher
Frances Cooper	Maria Fleetwood
Sarah Christie	Sarah Fountain
Hannah Chequer	Ann M. Fairchild
Rebecca Cubbege	Elizabeth Fisher
Carolina Crews	Julianna Forcas
Jane Carruthers	John D. Cross
Margaret Cardell	Benjamin Gammon
Sara E. Cranson	Seaborn Goodall
Ruth Ann Colding	Samuel D. Goodall
Georgia Ann Cooper	William P. Goodall
Sara Ann Christian	Rev. James E. Godfrey
C. A. Crumpton	Edmund S. Gammon
Eliza T. Cramer	Agnes Godfrey
Jane A. Cessor	Louisana Goodall
Mary Cushman	Mary Gow
Joseph O. Davis	Mary M. Gow
Francis Durant	Jane Gugle
Samuel P. Dibble	Sara J. Gammon
Ann Duke	Deborah Gammon
Harriet Dennis	Ann Goldsmith
Catherine Doty	L. Grey
Mary Ann Davis	Margaret Goodall
M. A. Davis	M. Gilbert
Jane Demarest	Eliza Ann Gwynne
Julia Doon	Mary Ann Goodall
Achsa Duke	Jane L. George
Richar Ernst	Harriet Godfrey

Rebecca Goss	Sarah Kirk
Sophia Gwann	Joseph A. Ladson
Rev. Emanuel Heidt	James A. LaRoche
Daniel Heidt	Mary Lyons
William Heidt	Ann Lyons
Asa Heidt	F. E. Lachicotte
Jonathan Hill	Mary LaRoche
Charles F. Hamilton	Mary A. Lewis
John F. Hamilton	Mary H. Ladson
P. N. D. Hilzheim	Helen Lackison
Joshua Hemley	Mary Lafitte
John C. Harris	Martha Loffley
Eliza A. Heidt	Hannah Lockner
Agnes Hoover	Louisa Lafitte
Charlotte Hebbard	F. E. Lefils
Margaret Homes	D. Lefils
Margaret Haser	J. F. Lunder
Frances L. Heidt	John W. Miller
Caroline Honiker	Thos. J. McCleskey
Louisa Herman	Robert McIntire
Eliza Haubt	James Meldrim
Mary H. Hamilton	William Morel
Louisa A. Haywood	Thos. B. Maxwell
Ann Hardcastle	Joseph McAller
Elizabeth Henderson	Julia A. McCleskey
Eunice Hutchins	Mary McRae
Caroline Hendry	Sarah Maxwell
Catherine Johnson	Isabelle Maxwell
Rebecca Jerkins	Margaret Maxwell
Jane R. Jenison	Sara M. Maxwell
Jemina Johnson	Sarah Mills
James King	Ann D. Morel
Ann King	Louisa Morel
	Eleanor Mullins

Ann Mordecai	Caroline Porcher
Mary Ann Murchison	Rebecca Phelps
Susannah Morel	Henrietta Patterson
Elizabeth Meldrim	Isabelle Pettus
Margaret Meyer	Lydia Parish
Sarah S. Mills	Caroline Parker
Josephina McIntire	Ann M. Purse
Carolina McKennon	Mary Porport
Mrs. McGregor	Catherine Pindor
Elizabeth McArthur	Ann M. Pindor
Jane Meldrim, Sr.	Rev. William Quantock
Jane Meldrim, Jr.	Rev. James Quantock
Thurza Morel	Sarah Quantock
Margaret McDonald	Mary Quantock
Eliza McGowen	Harriet Quantock
Jane Mars	Eliza Quantock
Margaret Meldrim	Elizabeth Quantock
E. Julia Mann	Alex. R. Ralston
Eliza McAlter	Rev. J. W. Remshart
George Nostrand	John Russell
Daniel Nelson	Thomas Roberts
James Neidlinger	George L. Roberts
Caroline Nelson	J. G. Rogers
Elvira Nesler	Rebecca Robinson
Ann Nostrand	Elizabeth Russell
Julia Nichols	Lydia Roberts
Sara Ann Nesler	Jane Remshart
Frederick Otto	Ann E. Remshart
Susan Otto	Angelique Roberson
Catherine Otto, Jr.	P. N. Remshart
James Porcher	Virginia Ralston
Edward Pettus	Joachim R. Saussy
Orwin Parker	Emanuel Sheftall
Mary J. Porcher	Benjamin Snider

Francis M. Stone	Matilda Suassy
John G. Sexton	Mrs. Staley
Mordecai Sheftall	Mary Sullivan
Francis Strobhart	Susan Snider
Joseph M. Shellman	Frederick E. Tebeau
William Strobhart	Alfred F. Torlay
John N. Staley	Tobias Turner
Henry Stibbs	John T. Thomas
Jeremiah Smith	William Thomas
J. H. Snider	Lewis Turner
Sarah Savage	P. G. Thomas
Margaret Saussy	Jane Turner
Sarah Scarborough	Huldah Tebeau
Jane Sheftall	Margaret Thompson
Rebecca Souley	Susan Timmons
Margaret Snider	Mary Ann Turner
Mary Ann Smith	Jane Taylor
Sarah Smith	Margaret Thomas
Jane Staley	Emeline Tebeau
Esther Stewart	Jane Thomas
Phebe Stewart	Isabelle Thomas
Mary Ann Stone	Maria I. Thomas
Elizabeth M. Smith	Letitia M. Thomas
Elizabeth Sheftall	Elizabeth Thomas
Mary Sexton	Caroline Tenbrook
Enneline Stebbs	Sarah Turner
Mary Anne Stafford	Celia Ulma
Ellen Sloan	David Waldhour
Ann Stebbs	William I. Way
Sarah A. Smith	Alexander Wilson
Lucretia Shivers	Robert D. Walker
Martha Shellman	William Wall
Jane E. Strobhart	John Wilson
Mary Smith	Susan Wait



Dorcas Washburn	Naomi Wyllly
Hariet Wheebel	Elizabeth Wilson
Caroline Webb	Louisa Walker
Jane S. Wilson	Rosetta Watson
Pemelia Wingate	Maria Williams
Bethnay Wynn	Margaret R. Walker
Elizabeth Wright	Elizabeth Winslow
Mary E. Way	Elizabeth Yormans
Caroline Wall	Edwin Zetrour
T. Whitehead	Joanna Zetrour
Ann M. Wallace	Elizabeth Zetrour

In 1845 the new building for the negroes was completed in Oglethorpe Ward and was named Andrew Chapel. There were at this time six hundred and thirty-seven free colored people in Savannah and a slave population of 5,686. There were two colored Baptist churches. The population was 13,573. The city directory says that the Methodist Sunday School Room was on Oglethorpe Square in 1848. That Robert D. Walker was an alderman; Ben Snider was a director in two of the banks; R. A. Allen was a member of the city council and Ben Snider was an alderman; F. M. Stone ran a steam saw mill; and the Quantocks were in the saw mill business. Also there was a society listed as the Savannah Methodist Episcopal Ladies Working Society.

The Legislature was called upon at this time to incorporate a large number of organizations and especially schools and churches. In 1838 the General Assembly incorporated three Methodist congregations in Effingham County, all of which carried the name of Wesley. These Chapels were located at Springfield, Tuckasee-king, and Goshen. However, Wesley Chapel, Savannah, was never incorporated alone. In 1849 it was incor-

porated with Trinity Church under the same Board of Trustees, thereby legally and officially consolidating the two institutions into one Board of Trustees. But Andrew Chapel for the colored people which was incorporated at the same time and in the same bill, was given a separate Board of Trustees. The enactments are given in full elsewhere.



WESLEY CHAPEL,

*Rebuilt for the third time in 1848, Chartered by the Georgia Legislature in 1849 and changed to Trinity Church in 1850.*

## CHAPTER VIII

### "SAVANNAH STATION"

THE right man for the task is often the best solution to a difficult problem. Methodism was now making a great stride forward in Savannah. Pastors could now come and stay two years at this station. George F. Pierce was the presiding elder for the district in 1847. Alfred T. Mann was the popular pastor for two years and under his administration the membership increased to nearly five hundred. The little chapel that James Russell built in 1813 and enlarged by John Howard in 1821, though hallowed by many happy and sacred associations, must now be abandoned for a more commodious building in keeping with the wealth and influence of the congregation. So the congregation and the entire membership moved to the new building on St. James Square at Barnard and York streets now, Telfair Square. Though dedicated on February the 14th, 1848, under the pastorate of Mann, the name of "Trinity" appears for the first time in the minutes of the quarterly conference of May the 4th, 1850, in the second year of James E. Evans' pastorate.

During this period of transition from Wesley Chapel to Trinity Church, the minutes of the quarterly conferences from year to year, are worthy of the carefullest consideration, inasmuch, as they include the staunch pillars of a church devotion that was destined to make history for Savannah Methodism. Furthermore, they give an insight to the organization of the church officials and their manner of performance.

"The first quarterly conference for 1846 of the Sa-

vannah station of the Georgia Conference of the Methodist Episcopal Church South was held at the Sabbath School Room on Monday afternoon, February 9, 1846. J. C. Simmons, Presiding Elder, Caleb W. Key, preacher in charge, Joshua Knowles, elder and missionary to Andrew Chapel, John W. Remshart and James E. Godfrey, local elders, James Quantock, local preacher, William Quantock, local elder and class leader, Emanuel Heidt, local preacher, class leader and steward, Emanuel Sheftall, exhorter and class leader, Francis M. Stone, steward and class leader, William Morel, steward and class leader, Daniel Heidt, class leader, Robert McIntire, class leader, Joseph O. Davis, class leader and steward, Seaborn Goodall, class leader and steward, Asa Holt, class leader and steward, Ben Snider, steward, Thomas N. Bose, class leader, and William Morel, Superintendent of Sunday School.

"The Conference was opened with singing and prayer by the presiding elder. Emanuel Sheftall was appointed secretary.

"Are there any complaints? Complaint having been made against the Rev. C. W. Key for having made a declaration, thought by the local preachers, as reflecting upon them, and more plainly developed in the following preamble and resolutions which were, after due discussion and deliberation, unanimously adopted.

"Whereas, the Rev. C. W. Key, having stated that from fifty to one hundred members of the church did the forepart of last year, request him not to ask the local preachers to preach, or intimated to him that they were opposed to his doing so, and whereas, the local preachers having heard that such was a request made, conceived the same as deeply injurious to their feelings

and militating against the spiritual welfare of the church.

"Resolved that the quarterly conference think Brother Key acted without due discretion in repeating what the members said to him relative to the local brethren.

"Resolved that the Conference has as much confidence in the integrity and moral rectitude of the local brethren as it ever had, and should be glad that they would take a part in the exercises of the church as the opportunity may offer.

"Resolved that it is the opinion and earnest request of the Conference that our ministerial brethren cease talking about the matter, dismiss all unkind feeling against each other and as ministers of the Prince of Peace, labor together as opportunity may offer for the salvation of souls.

"What is the state of the Sabbath School? One school and that in a prosperous condition. The following brethren were appointed as a committee to visit the school during the Quarter and report at the next quarterly conference: Viz. John W. Remshart, J. R. Saussy, Asa Holt and sisters Simmons, Knowles and Key.

"No action was taken on the subject of missions. The conference then adjourned after prayer by Rev. Knowles.

"J. C. SIMMONS, Presiding Elder  
"EMANUEL SHEFTALL, Secretary"

At the second quarterly conference for 1846, pastor C. W. Key reported two new members received and two expelled. The missionary to the colored people at Andrew Chapel reported fifteen new members and three expelled. The Sunday school at Andrew Chapel had sixty children.

The third quarterly conference met on the tenth of July. The licenses of James Quantock and Emanuel Heidt to preach and Emanuel Sheftall to exhort were renewed. Fourteen new members were reported and three expelled. Andrew Chapel reported five and one expelled. The cent-a-week plan of collecting money for missions was continued. Francis M. Stone was appointed steward to meet the district conference in Effingham County to assess family expenses of the presiding elder.

The fourth quarterly conference received the report of the Sunday school to have 37 teachers and 202 pupils. The amount of money expended for all purposes for the year of 1846 was \$1,230.29, leaving a balance in the treasury of \$96.00.

1847

"The first quarterly conference of the Methodist Episcopal Church South for the Savannah Station met at the Sabbath School room on Monday afternoon, February 8, 1847.

"Present:

"George F. Pierce, Presiding Elder

"Alfred T. Mann, Preacher in Charge

"Charles R. Jewett, Preacher at Andrew Chapel

"James E. Godfrey, Local Elder

"William Quantock, Local Elder and Class Leader

"Thomas C. Benning, Local Elder

"James Quantock, Local Preacher and Class Leader

"Emanuel Heidt, Local Preacher, and Steward

"Ben Snider, Stewart

"Seaborn Goodall, Steward and Class Leader

"Robert McIntire, Class Leader

"John T. Thomas, Class Leader

"William Morel, Class Leader and Steward

"Joseph A. Davis, Class Leader and Steward

"Emanuel Sheftall, Class Leader and Exhorter

"The conference was opened with prayer by the Presiding Elder and Emanuel Sheftall appointed secretary. Are there any complaints? None. Are there any appeals? None. Are there any references? None. Are there any applications for license to preach? None. Are there any licenses to be renewed? Brother James Quantock presented his license for renewal and the same was renewed accordingly. How many have been received on probation since the last quarter? One colored. How many expelled? None. Report from Sabbath School: 150 scholars, 28 teachers, 1 superintendent, 1 secretary, and librarian with 400 volumes in library, and school in flourishing condition. Report from Sabbath School at Andrew Chapel, colored, 1 superintendent, 1 secretary, 25 scholars, 5 teachers, and 50 volumes in library. The report from the treasurer of the trustees of Wesley Chapel was received and accepted.

"Brother Snider was appointed a district steward to assess the family expenses of the Presiding Elder.

"The conference then adjourned after prayer by Brother A. T. Mann. George F. Pierce, Presiding elder, E. Sheftall, Secretary."

The second quarterly conference met on April 24, 1847. The report shows that one white and twenty colored had been received into the two churches, and one colored member expelled. The Sunday school shows 87 male and 76 female scholars. Andrew Chapel reported 30 scholars.

The third quarterly conference was held July 3, 1847. Emanuel Heidt's license to preach was renewed. Bros. Ralston and Emanuel Sheftall applied for a renewal of licenses to exhort. There were 28 white mem-



bers received on probation. Andrew Chapel reported six and five expelled. Sunday School increased to 35 scholars. The religious character of the Brethren examined and passed.

The fourth quarterly conference met on Saturday afternoon, October 2, 1847. No white members received and none expelled. 168 pupils reported for Sunday School. Andrew Chapel received 7 members and expelled 7. The financial report showed that \$1,248.50 was expended with a deficit of \$321.19 assumed by the stewards.

1848

"The first quarterly conference of the Methodist Episcopal Church South for the Savannah Station was held at the Parsonage, February 5, 1848.

"Present:

"Rev. Josiah Lewis, Presiding Elder

"Alfred T. Mann, Preacher in Charge of Wesley Chapel

"Chas. A. Fullwood, Preacher of Andrew Chapel

"John W. Remshart, Local Elder

"T. C. Benning, Local Elder

"Emanuel Heidt, Local Preacher

"James Quantock, Local Preacher

"Ben Snider, Steward

"F. M. Stone, Steward and Class Leader.

"The conference was opened with prayer by the presiding elder and T. C. Benning appointed secretary. Are there any complaints? None. Are there any appeals? None. Are there any references? None. Are there any applications to preach or to be renewed? Brother James Quantock applied for a renewal of his license as a local preacher which, after the usual examination by the presiding elder, was granted. William

Bently, a colored licensed local preacher applied for a renewal of his license which was granted. Preacher in charge of Wesley Chapel reported two having been received and none expelled. Preacher in charge of Andrew Chapel reported none received and none expelled. Has the discipline been enforced? There is no complaint. Have the rules respecting the instruction of children been observed? They have, as far as practicable. The Sabbath School report was called for. The preacher in charge of Wesley Chapel gave a statement of the condition of the work to be in an encouraging condition. The same was reported from Andrew Chapel. Brother Asa Holt was elected to meet the district stewards at Augusta, April 27, to fix the allowances of the presiding elder. The conference then adjourned after prayer by Brother A. T. Mann. Josiah Lewis, Presiding Elder, T. C. Benning, Secretary."

In the Daily Georgian of Savannah, February 11, 1848, may be found the following items: "Population of Savannah is now 13,573. "Sandy" a slave of William Morel, superintendent of Wesley Chapel Sunday School, is now about one hundred years old. He was a body servant to Sir William Wright, the last royal governor.

"Rev. Andrew Marshall, a preacher to the Blacks for the last forty years is in his 91st year. There are ten people in Savannah between the ages of 80 and 90 years of age.

"Wesleyan Female College, Macon, commencement will be July the 9th, and the sermon will be preached by Rev. A. T. Mann.

"The corner stone of the new Methodist Church to be erected in St. James' Square, will, we learn, be laid on Monday next, and an address delivered by the Rev.

W. Preston, D.D., of the Independent Presbyterian Church."

Following the above announcement of the corner stone The Daily Georgian has the editorial: "The Methodist congregation have, for many years, occupied their present edifice, from a sacred attachment to the building endeared to them by the fervid eloquence of a Pierce, a Capers, a Howard, and other bright luminaries who have, within its walls, enforced the word of life. From time to time it has been enlarged to meet the wants of an increased and increasing congregation.

"It has at length deemed advisable to rear a larger edifice, which will accommodate a congregation requiring a place to worship in a more central part of the city.

"The lot selected is opposite the former site of the Independent Presbyterian Church. The plan and specifications of the new Methodist Church have been furnished by a young gentleman of this city—John B. Hogg, Esq., a pupil of the celebrated architect of Girard College, Philadelphia.

"The building will be ninety feet long exclusive of the steps and sixty feet eight inches wide including the pilasters. It is a composition in the Corinthian order of architecture, to be built of brick and the exterior cemented so as to imitate stone. Mr. Norborne Radcliffe is the contractor to construct this future ornament to our city. The program of laying the corner stone is as follows:

Prayer by Rev. N. Aldrich

Address by Rev. Willard Preston, D.D.

After the address the following articles were deposited in a copper box by Rev. Mr. Mann:

A copy of the Sacred Scriptures

A Discipline of the Methodist Episcopal Church South

A Hymn Book of the M. E. Church South  
 A Quarterly Review of the M. E. Church South  
 A copy of the Southern Christian Advocate  
 Copies of the Daily Georgian and Republican  
 Dr. Preston's address by request  
 A Georgia Almanac of 1848

A parchment of the names of the congregation, 331 in number, and on the margin was written the names of Rev. Josiah Lewis, Presiding Elder, Rev. Alfred T. Mann, Preacher in Charge of Wesley Chapel, Rev. Charles A. Fullwood, Preacher in Charge of Andrew Chapel. Coins and paper money from all countries were thrown in the box. After the box was sealed and deposited in its place, the corner stone bearing the following inscription was placed over it:

"Corner Stone of the Methodist Episcopal Church, Savannah, Georgia, laid February 14, 1848, by Rev. Alfred T. Mann, Pastor. Trustees: F. M. Stone, B. Snider, A. Holt, R. A. Allen, S. Goodall, J. T. Thomas, E. Sheftall, M. Sheftall, R. D. Walker. Architect: J. B. Hogg; Mason; N. Radcliffe; Carpenters: J. S. Sturtevant and F. Blair."

The concluding prayer by Rev. Lewis Myers, a venerable patriarch of the Methodist Episcopal Church.

Benediction by Rev. A. T. Mann.

The second quarterly conference met on the 29th of May, 1848, and after the regular routine of questions and reports, passed a resolution lamenting the cold and indifferent attitude of the church to spiritual affairs. June the second was set as a day of fasting and prayer.

The third quarterly conference was held on Friday, September 8th. A committee had been appointed to examine the character of Rev. Thomas C. Benning, a prominent local preacher. He was charged with adul-

tery while on a visit to Macon. Every official of the church was present, eighteen in number. After deliberating two days in one of the most exciting church trials that had interested the church to date, the conference voted thirteen "that he was guilty" and five voted "not guilty." Emanuel Heidt resigned as steward and Robt. D. Walker was elected to fill the vacancy. William Morel, superintendent of the Sunday school, steward and class leader, was the efficient secretary for this thrilling and lengthy conference.

The fourth quarterly conference assembled on Monday, November the 6th. Rev. A. T. Mann reported 39 new members on probation and one expelled. Brother Heidt reported Chatham Mission hitherto not mentioned before, to be at peace and prospering. Robt. D. Walker declined to act as steward and A. A. Denston was selected. The treasurer's account shows that the church spent \$1,378.15 and raised only \$1,022.83, leaving a deficit on the stewards of \$355.82. Rev. Alfred T. Mann was paid a salary of six hundred dollars this year.

1849

"The first quarterly conference of the Savannah Station of the Methodist Episcopal Church South was held at the Sabbath School Room on Saturday, the 24th of February, 1849.

"Present:

"Rev. J. E. Evans, Preacher in Charge

"Rev. C. A. Fullwood, Preacher for Andrew Chapel

"Josiah H. Clark, Preacher for Chatham Mission

"Emanuel Heidt, Local Preacher

"O. C. Parker, Exhorter and Class Leader

"F. M. Stone, Steward and Class Leader

"J. O. Davis, Steward and Class Leader

"S. F. Dupon, Steward and Class Leader

"James Quantock, Local Preacher and Class Leader

"William Morel, Steward and Class Leader.

"The conference was opened with singing and prayer by Rev. J. E. Evans. The presiding elder by reason of sickness in his family, being absent. William Morel was appointed secretary. Are there any complaints, references, and appeals? None. Are there any applications for licenses to be granted or renewed? Brother James Quantock ask for renewal as local preacher. Brother O. C. Parker ask for a renewal of license as an Exhorter. Rev. C. A. Fullwood ask for the renewal of Gloster Taylor, colored, to exhort. What number has been received and expelled during the past quarter?

"At Alpha, one received and one expelled.

"Isle of Hope, none.

"Myers Chapel, none.

"Savannah, four received.

"Andrew Chapel, three received and two expelled.

"What is the number and state of the Sabbath Schools? Four schools.

"Isle of Hope, 1 superintendent, 1 teacher, 7 children.

"Alpha, 1 superintendent, 2 teachers, 9 children.

"Savannah, 1 superintendent, 11 teachers, 160 children.

"Andrew Chapel, 1 superintendent, 3 teachers, 35 children.

"The conference then adjourned after prayer by Rev. J. E. Evans. J. E. Evans, Preacher in charge, William Morel, Secretary.

"The second quarterly conference was held on the 19th of May. Wesley Chapel reported 26 new members and one expelled. Andrew Chapel reported 37 new members and one expelled. Isle of Hope mission reported five new colored members. Myers Chapel mis-

sion had received three new colored members. Wesley Chapel reported one Sabbath School and Chatham Mission reported three Sunday schools all in a prosperous condition. A. A. Denston resigned as steward and R. D. Walker was elected to fill the place. William Morel resigned as superintendent of Wesley Sunday school and R. D. Walker was elected for the place. Josiah Lewis, Presiding Elder, J. A. Laroche, Secretary.

"The third quarterly conference assembled on the 13th of August. "Savannah Station" reported 43 new members, whites. Chatham Mission 8 whites and 18 colored. "The names of the following brethren were called, their characters examined and passed: Emanuel Heidt, A. R. Ralston, Emanuel Sheftall, J. E. Godfrey, William Quantock, James Quantock, O. C. Parker, Seaborn Goodall, S. A. Dupon, and William Morel. Robert McIntire's name was called, upon the question being



"TRINITY CHURCH IS THE MOTHER OF THEM ALL"  
*Thos. T. Christian, in Centennial Address on Methodism in 1884*



put to Brother McIntire whether he trafficked in spirituous liquor, he admitted that he did, and that it was considered by him as morally wrong, that he would propose to his partner, his brother, not to buy or sell any more liquor and that upon his refusal he would propose a winding up of the concern, so soon as it might be safely done. His character was also passed. G. P. Hamsons' name was called and passed."

The fourth quarterly conference was convened on October the 26th. Wesley Chapel reported four new members. Andrew Chapel reported forty-nine received and three expelled. Chatham Mission, two whites and two colored. \$1,776.86 was the amount spent this year.

## CHAPTER IX

### TRINITY CHURCH

**B**EGINNING with the year 1850, a greater Methodism was asserting itself in Savannah. James E. Evans was now entering his sixth year as pastor in Savannah, having served two years each at different times since 1836, and two years as presiding elder of the Savannah District. For the sake of Methodist history which makes us wise as to the past and furnishes a comparative view as to how the church operated in the days when the circuit riders were the flowered knights of Southern chivalry and the pulpit orators were the advocates of religious liberty and civic righteousness, the minutes of the Quarterly Conferences are verbatim proofs of the thorough organization of the church at this distant and turbulent period. The minutes of the Third Quarter are used for the year 1850.

The first quarterly conference was held at the Sunday School room on February the 9th. The pastor reported seven new members. Robert D. Walker was elected superintendent of the Sunday School.

The second quarterly conference was assembled at the Sunday School room on Saturday afternoon of May the 4th. Andrew Chapel reported eight new members and two expelled. Chatham Mission reported two Sunday Schools in prosperous condition. The word "Trinity" now appears in the minutes for the first time and then used in connection with the report of the Sunday School. William Morel, the former superintendent of Sunday School, is secretary of this meeting. The next quarterly conference will be held at Trinity church which

had evidently been completed by this date.

"The Third Quarterly Conference for the Savannah Station of the Methodist Episcopal Church South, was held at Trinity Church on the tenth day of August, 1850.

Present:

"Rev. J. E. Evans, Pastor in Charge of Trinity Church.

"Rev. C. A. Fullwood, Pastor in Charge of Andrew Chapel

"Rev. William Quantock, Local Elder

"Rev. S. H. Cooper, Local Deacon

"James Quantock, Local Preacher and Class Leader

"Emanuel Heidt, Local Preacher and Class Leader

"A. R. Ralston, Exhorter

"O. C. Parker, Exhorter and Class Leader

"Emanuel Sheftall, Exhorter and Class Leader

"F. M. Stone, Steward

"William Morel, Steward and Class Leader

"S. Goodall, Steward and Class Leader

"D. Heidt, Class Leader

"Manson Jones, Class Leader

"Robert McIntire, Class Leader.

"The meeting was opened with singing and prayer by Rev. J. E. Evans, (the presiding elder being absent) and S. H. Cooper appointed secretary. Are there any complaints? None. Are there any references? None. Are there any appeals? An appeal was presented by S. Hoyt from the verdict of a committee of arbitration appointed to arbitrate a dispute between S. Hoyt and Manson Jones. The chair decided that inasmuch as S. Hoyt had commenced a suit at law, the appeal could not be entertained.

"Are there any licenses to be granted or renewed?

Brother Emanuel Heidt's certificate of election to Deacon's orders was renewed. Brothers E. Sheftall, A. R. Ralston, and S. T. Dupont's licenses to exhort were renewed. The colored brethren, William Bently, Glaston Taylor and James Hill, applied for the renewal of licenses to exhort, and the same were granted.

"Has the moral discipline of the church been enforced? It has, so far as circumstances have allowed. Have the rules respecting the instruction of children been enforced? They have. The following Sabbath Schools were reported: Trinity charge and Chatham Mission, four flourishing schools in good condition. The colored Sabbath School at Andrew Chapel also in a prosperous state.

"What number have been received and expelled during the past quarter? At Trinity twenty-four whites received and five expelled; at Alpha none, at Myers Chapel, one white received and three colored; at Andrew Chapel, four received and three expelled.

"The examination of Christian character was then taken up, when William Quantock and S. H. Cooper were examined and passed. The conference then adjourned to meet on Monday afternoon at Trinity church. The conference met pursuant to adjournment and after prayer by Rev. C. A. Fullwood resumed the examination of character. The following brethren present were examined and passed: Emanuel Heidt, O. C. Parker, A. R. Ralston, Emanuel Sheftall, Ben Gammon, William Morel, D. Heidt, Munson Jones, F. M. Stone. The following brethren absent were examined and passed: J. E. Godfrey, J. W. Remshart, S. F. Dupon, S. Goodall, J. A. Laroche, Ben Snider, Asa Holt, R. D. Walker, and G. P. Hamson.

"An objection was raised as to passing the character

of Robert McIntire when it was resolved, That whereas Brother McIntire has pledged himself to this Conference that he will discontinue the traffic in ardent spirits on or before the first day of April next, and that he will not buy or sell to any one unless in cases of necessity during the period specified. His character was passed.

“The following resolutions offered by William Morel, seconded by F. M. Stone, were adopted: Whereas this conference has observed, with much gratification, the action of several quarterly conferences of the Methodist Episcopal Church South relative to the vote of the late General Conference on the Ninth Section of the Discipline, and whereas this conference has ever viewed the sad Ninth Section as ridiculous in its conception, inoperative in its character, and inconsistent in its tenor and effect. Therefore, resolved, that this conference regrets that the vote of said General Conference did not expunge from the discipline the said Ninth Section, thereby removing a bone of contention injurious to the peace, harmony and prosperity of the church South. Resolved, That the agitation of this subject by the quarterly conferences be recommended, as it will lead to a proper and serious examination of the said Ninth Section wherein its glaring inconsistencies and folly will be made apparent, and lead eventually to its being expunged from the Book of Discipline. Resolved, That this conference is of the opinion that the said Ninth Section and all other parts of the Book of Discipline having reference to slavery, have no more business in said book than Love feasts and Camp-meetings have in Mr. Jefferson’s Congressional Manual.

“Resolved, That the thanks and approbation of this conference be tendered to those members of the General

Conference who voted against the said Ninth Section, Resolved, That this preamble and resolutions signed by the presiding elder and secretary be forwarded to the Southern Christian Advocate for publication.

"The conference adjourned with prayer. J. E. Evans, preacher in charge, S. H. Cooper, secretary.

The fourth quarterly conference was held at Trinity church on October the 19th. Trinity charge reported thirty new members. Andrew Chapel reported 29 received and three expelled. Trinity charge one Sunday school with attendance small on account of so much sickness. Andrew Chapel suffering from the prevailing epidemic. Chatham Mission, three Sunday schools all prosperous. Ben Snider, treasurer, reported expenditures to the amount of \$1,792.81 with a deficit due him, \$111.87. From the records, Emanuel Sheftall, class leader of Number 4, and Robert McIntire, of class Number 10, were very diligent in handling the collection of funds for the year. There is one item in the expenses that calls for \$19.00 for feed for preachers' horses.

#### 1851

The Daily Georgian of January the 7th, 1851, shows that F. M. Stone, steward of Trinity Church, is elected Tax Collector of Chatham County. The next day it carries the following under the head line: The Georgia Conference. "This body of the Methodist Episcopal Church South, met in this city yesterday, and was fully organized. There are from 70 to 80 preachers in attendance, and a number more will arrive today. The business of the Conference, we learn, is progressing rapidly. All the usual committees have been appointed and much business has already been accomplished.

"The session will probably continue for a week or

more, during which time services will be performed in the several churches during the day and evening. We have been politely furnished by the committee having charge of that duty, with the following appointments for this day and evening: Trinity—10:30, Rev. Noah Smith, 3:30 Rev. E. W. Reynolds, 7:00 Rev. W. R. Branham, Andrew Chapel—7:00, J. Blakely Smith.

“Sunday, January the 12th: Trinity—10:30, Bishop Payne, 3:30, W. A. McSwain, 7:00, S. Anthony. Independent Presbyterian—W. M. Wightman. First Presbyterian—W. G. Conner, J. P. Duncan. First Baptist—J. W. Glenn, J. C. Simmons, E. H. Myers. Second Baptist—J. B. Payne, W. M. Crumly. Lutheran—C. W. Key, A. T. Mann. Andrew Chapel—M. C. Smith, J. W. Hinton, H. H. Parks. Second African Baptist—S. M. Smith and Dr. Purifoy. The Ordination of Deacons will take place in Trinity Sunday morning, the Ordination of Elders Sunday afternoon.

“The Georgia Conference closed on Monday night at twelve o'clock. Augusta District, Josiah Lewis, presiding elder. Trinity Station, W. R. Branham, Andrew Chapel, R. A. Conner, Chatham Mission to be supplied. Alfred T. Mann went to the Marietta District as presiding elder. Two missionaries were sent to California.”

The first quarterly conference for the year 1851 was held at the parsonage February the 19th. The following officials were present: W. R. Branham, pastor of Trinity, R. A. Conner, preacher at Andrew Chapel, Emanuel Heidt, S. H. Cooper, O. C. Parker, Emanuel Sheftall, Ben Snider, F. M. Stone, S. Goodall, Daniel Heidt, Robt. McIntire, R. D. Walker, J. O. Davis, James Quantock, Benjamin Gammon, S. Z. Murphy, J. E. Godfrey, William Morel. The superintendent of Trinity Sunday School reported the largest attendance to



date. One hundred and fifty copies of the Sunday School Visitor were subscribed. The Wesley Chapel Sunday School reported reorganized with good prospects for success. Trinity pastor reported eleven received and none expelled. Andrew Chapel, four received and three expelled. R. D. Walker was re-elected superintendent of Trinity Sunday School.

The second quarterly conference was held at Trinity Church on the afternoon of May the 17th. Eighteen official members were present. William Morel, secretary. Trinity Church had received twelve new members, Andrew Chapel seven and expelled ten, Alpha none, Myers two, Isle of Hope one. All the Sunday schools made good reports except Wesley which was not represented.

The third quarterly conference was held at Trinity Church on Saturday, July the 5th. Seventeen officials were present. Clara B. Bacote, a colored member of Andrew Chapel, expelled for immoral conduct, appealed to this conference for a new trial. It was granted. William Bentley, Glaston Taylor and James Hill, local preachers at Andrew Chapel, appealed for a renewal of licenses and were granted. The characters of the following were examined and passed: William Quantock, R. Q. Andrews, James Quantock, S. Z. Murphy, O. C. Parker, J. A. Laroche, S. Goodall, J. O. Davis, William Morel, Emanuel Heidt, A. R. Ralston, S. H. Cooper, Emanuel Sheftall, W. P. Hamson, J. W. Remshart, Ben Snider, F. M. Stone, R. D. Walker, Robt. McIntire, and J. E. Godfrey. Trinity reported one received, Andrew Chapel four received and two expelled, Myers none, Isle of Hope three whites and two colored received. Trinity reported two Sunday Schools prosperous, Andrew Chapel one, Alpha one, Isle of Hope one, Myers Chapel no Sunday school.

The fourth quarterly conference met at Trinity Church Saturday, October the 25th. Andrew Chapel reported 37 received and 8 expelled. The interest of the conference centered about the renewal of the license of Sander Cately to preach. He said that he was neither a pro-slavery man nor an abolitionist, that slavery holding was not a moral evil, and that a slave could not be a Christian, and that the church should not meddle in any way with master and slave. His license was renewed by a majority of four.

Trinity Church spent this year \$1,232.11, paying the pastor, W. R. Branham, \$720.00 and the presiding elder, Josiah Lewis, \$200.00.

## 1852

Trinity Church had now many of the leading citizens of the city and county on its official roll. In January, 1851, F. M. Stone, for many years a steward, was elected Tax Collector of Chatham County without opposition. He received 1116 votes. He was again re-elected on January 5th, 1852, without an opposing candidate and polled 1590 votes. He held the office for many years. R. A. Allen, a trustee, was director of the Waynesboro and Augusta Railroad. Seaborn Goodall, a steward, was County Commissioner. Ben Snider, a trustee, was a leading dry goods merchant. He died in Havana, Cuba, March of this year. R. D. Walker, trustee and superintendent of Sunday School, was a marble and stone manufacturer. He lived on the east side of Pulaski Square. Asa Heidt, a trustee, was a leading merchant and moved to Macon, in October this year. William Morel, a steward and former Superintendent of Sunday School, was a wholesale lumberman. Robert McIntire, class leader for many years and

a prominent business man, was elected trustee at the last quarterly conference of this year. So was Joseph O. Davis at the same time. Slavery and whiskey were the two issues of the day. The Temperance Union had over 2300 pledgers in the city. Savannah was the leading market of the state for negroes and mules, and the best cotton market. Trinity Church was now the most prominent Methodist "station" in the state and Savannah the leading city in wealth and population. No wonder the word chapel lost its connection with Savannah Methodism!

"The First Quarterly Conference of the Savannah Station of the Methodist Episcopal Church South was held at Trinity church 3 o'clock P. M., April 3, 1852.

"Present:

"Rev. John W. Glenn, Presiding Elder

"L. Pierce, Preacher in charge of Trinity Church

"Thomas Pierce, Preacher in Charge of Andrew Chapel

"A. J. Reynolds, Preacher in Charge of Chatham and Bryan Mission

"William Quantock, Local Elder

"Emanuel Heidt, Local Deacon and Class Leader

"J. E. Godfrey, Local Elder

"Sander Catel, Local Preacher

"James Quantock, Local Preacher and Class Leader

"O. C. Parker, Exhorter and Class Leader

"Seaborn Goodall, Steward and Class Leader

"Joseph O. Davis, Steward and Class Leader

"Robert McIntire, Class Leader

"S. P. Whitehead, Class Leader

"Munson Jones, Class Leader

"F. M. Stone, Steward

"Emanuel Sheftall, Exhorter and Class Leader

"Ben Gammon, Class Leader

"S. Z. Murphy, Local Preacher

"William Morel, Steward.

"Upon the request of the Presiding Elder, J. O. Davis was appointed alternate of F. M. Stone to meet the district stewards at Augusta on the 15th of May to estimate the family expenses of the presiding elder. A vacancy in the Board of Stewards having occurred by the death of Benjamin Snider, Robert A. Allen was nominated and duly elected."

The second quarterly conference was held at Trinity Church, June the 12th. Chatham and Bryan Mission reported eight Sunday Schools with 1130 volumes in the library and 158 scholars. The Mission received 20 new members and six colored. Treasurer of Stewards reported no funds on hand. Robert D. Walker was re-elected superintendent of Sunday School. William Morel continued as secretary.

The third quarterly conference met at Trinity Church, Wednesday, the 15th of September. The treasurer reported that the stewards were considerably behind and no funds to pay bills. The pastors reported four received at Trinity, 16 white and 7 colored for Chatham and Bryan Mission, 6 for Andrew Chapel and none for Isle of Hope.

The fourth Quarterly Conference assembled at Trinity, Monday Afternoon, October the 4th. Twelve of the twenty officials present. Rev. Thomas Pierce of Andrew Chapel asked for the renewal of licenses of William Bently and Glaston Taylor, two faithful colored preachers, which was granted. The treasurer made the third complaint and need of funds. The stewards closed the year with only \$5.05 deficit although they had been behind all the year. The amount spent for all

purposes was \$1,768.17. The colored people of Andrew Chapel contributed a hundred dollars this year.

# MEMBERS OF TRINITY SUNDAY SCHOOL IN 1852

Mary E. Murchison	Catherine Honiker
Sarah Zittour	Jane Brown
Hannah Quantock	Elizabeth Dickerson
Sarah Wart	Gertrude Snider
Ellen A. Courvoisie	Sarah Geer
Mary E. Cubbedge	Nancy Blakely
Mariah I. Thomas	Eliza Day
Martha Davis	Eliza Crosby
Eliza Davis	Cecelia Sloan
Hannah Quantock	Mary Fleetwood
Camilla Saussy	Martha Strobhart
Margaret Snider	Maria Dorsett
Talulah Snider	Frances Dorsett
Louisa Dent	Sarah Sibley
Julia Doon	Corine Way
Ellinor Goodall	Rachel Gamble
Louisa Shaw	Rachell Tenbrook
Jessie Mount	Catherine Honiker
Caroline Sheftall	Eliza Lowell
Louisa A. Sheftall	Georgia Roberts
Julia Ward	Margis Brown
Julia Flanders	Sarah Doty
Elizabeth Flanders	Augusta Whitehead
Lucy Wilson	Mary Whitehead
Charlotte Christie	Lucy Manor
Eliza Fisher	Harriet Gafkin
Anna George	Jane Mullinay
Elizabeth Ash	Rosanner Jackson

Pency Gammore	George P. Walker
Agnes Caruthers	William Sullivan
Mary Howitt	John Jesse
Amarintha Roberts	Joseh Jesse
Eustine Sexton	Robert Saussy
Catherine A. Myers	Clement Saussy
Eugenia Walker	N. Saussy
Virginia Hines	Bernard Wagner
Susan G. Holmes	Francis Porcher
Amelia Heidt	Joseph Porcher
Frances Hardcastle	George Holmes
Margaret Snider	William Quantock
Libby Fitts	Eli Otto
Susan Harthorn	Charles Lawrence
Mary Glen	Henry Lawrence
Mary Krenson	Robert Wade
Johannah Ernst	Henry Wade
A. R. Ralston	Ascon Moody
Sister Marshall	James Brown
E. Freeman	William Myers
Susan Beasley	Thomas Gibbon
Jane Sheftall	W. H. Wheeler
May Cessar	William Shaw
Mary Strobhart	W. H. Cardell
Harriet Cessar	John Russell
Mary Freeman	Charles Christie
Catherine Spense	Alexander Krenson
Ellen Landersshine	John Krenson
Margaret R. Walker	George A. Staley
Vict Russell	William Rogers
Thomas I. Staley	Joseph Thomas
Thomas H. Lyons	Francis Courvoise
Thomas P. Walker	William C. Staley
William A. Walker	Calhoun T. Morel

Cuthbert Stevens  
 James A. Sheftall  
 William Fleetwood  
 W. C. Lyon  
 Henry Stibbs  
 Clifford Stibbs  
 Edward Stibbs  
 William Rose  
 William Roberts  
 James Brown  
 Francis H. Spenser  
 William Shellman  
 Henry Morell  
 William Bennet  
 Henry Bennet  
 Samuel K. Barnum  
 R. H. Wiggins  
 George Rose  
 James Yokum  
 William Yokum  
 Joseph Thompson  
 James Cardell  
 Henry Cubbedge  
 Charles Henry Dorsett  
 A. Marvelsteine  
 William King  
 Francis Spense  
 William Way  
 William Moody

Joseph Godfrey  
 John Lawrence  
 R. Hunt  
 John Glen

## TEACHERS IN 1852

Miss Margaret Thomas  
 Mrs. Tenbrook  
 Sister Geer  
 Sister Marshall  
 Miss Walker  
 Miss Sibley  
 Sister Crumley  
 Sister Herman  
 Miss Saussy  
 Sister Adkinson  
 Sister Wall  
 M. H. Wise  
 Brother Jones  
 Brother Murphy  
 J. C. Hines  
 Brother Otto  
 Brother Houston  
 Brother Strobhart  
 Brother Rogers  
 Robert McIntire  
 Edward Pettus  
 Robert D. Walker  
 Superintendent



## CHAPTER X

### TRINITY SUNDAY SCHOOL BUILDING

"THE first quarterly conference for the Savannah Station Georgia Conference Methodist Church South was held at Trinity Church on Saturday, the 29th of January, 1853.

"Present:

"Rev. John W. Glenn, Presiding Elder

"Rev. W. M. Crumley, Preacher in Charge

"Rev. J. E. Godfrey, Local Elder in Charge of Andrew Chapel

"Rev. W. B. McHann, Chatham and Bryan Missionary

"Emanuel Heidt, Local Deacon and Class Leader

"James Quantock, Class Leader and Local Preacher

"F. M. Stone, Steward

"S. Goodall, Steward and Class Leader

"Joseph O. Davis, Steward and Class Leader

"Robert D. Walker, Steward

"Munson Jones, Class Leader

"Jas. G. Rodgers, Class Leader

"Stephen F. Dupon, Steward and Class Leader

"George T. Harmon, Class Leader

"I. T. Whitehead, Class Leader and Steward

Trinity charge two received, Andrew Chapel fourteen, Chatham Mission none, Isle of Hope no report. H. K. Harmon at Myers Chapel, S. F. Dupon at Isle of Hope, Joshua Smith at Liberty Chapel, Thomas Lyons at Bethel Church, were appointed stewards of Chatham Mission. C. A. Magill was elected superin-

tendent of Trinity Sunday School. The stewards reported that \$1,200.00 was appropriated for the support of the preacher in charge.

The second quarterly conference was held on Saturday afternoon, the 7th day of May. Sixteen officials were present. Trinity reported nine new members, Andrew Chapel, twelve, Chatham and Bryan Mission five. Seaborn Goodall, treasurer to stewards, reported funds collected to date, \$598.97 and the same amount paid out.

The third quarterly conference was held at Trinity on the 18th of June. Twenty officials were present and J. G. Rodgers appointed, secretary. S. Z. Murphy made application for a renewal of his license which was postponed and henceforth his name is found in the records as trustee of Isle of Hope church. The stewards submitted the following budget for the year: Preacher in charge \$1,200, Presiding Elder \$125, Sexton \$100, Gas lights \$85, Incidentals \$100. The Board of Trustees made the following report: "The Board of Trustees of the M. E. Church for the charge in the city of Savannah through their secretary and treasurer, submit this statement of their actings and doings, and of the financial condition of said charge to the Quarterly Meeting now sitting, that said church now owns the following property paid for in fee simple except a balance of eight or nine hundred dollars advanced by Brother R. D. Walker, to wit: Parsonage lot and improvements, Sunday School lot unimproved, Wesley Chapel lot and improvements (old and dilapidated), Andrew Chapel lot and improvements for the colored people on Spring Hill, and Trinity Chapel and improvements, with vacant lot adjoining west of said chapel for Sunday school room, and also vacant lot

Southeast of Calhoun Square purchased by the trustees from R. D. Walker at sixteen hundred and fifty dollars *for the erection of a church in that part of the city.*"

"The Trustees have ordered the sale of the Sunday School lot on South Broad Street, (now Oglethorpe Ave.) to raise means to erect an iron railing around Trinity Church and to pay Brother Walker for advances made by him. The trustees have \$773.91 in notes and some unliquidated subscriptions for the building of Trinity Church."

The minutes of the fourth quarterly conference were never recorded. The treasurer's book shows that \$1,-659.95 was paid out. There were three public collections taken during the year. Heretofore all funds were raised by the class leaders. The budget assessed was \$1,610.

1854

The first quarterly conference was held at the parsonage Saturday afternoon, February the 4th, 1854.

"Present:

"Rev. J. W. Glenn, Presiding Elder

"Rev. W. M. Crumley, Preacher in Charge

"Rev. Joshua G. Payne, Assistant Preacher

"Rev. James E. Godfrey, Preacher of Andrew Chapel

"Rev. V. Woolly, Local Elder

"Rev. Emanuel Heidt, Local Deacon

"Rev. James Quantock, Local Preacher and Class Leader

"Rev. J. A. Clark, Local Preacher

"Rev. C. P. Cooper, Local Preacher

"Seaborn Goodall, Steward and Class Leader

"F. M. Stone, Steward and Class Leader

"R. D. Walker, Steward and Class Leader

"J. G. Rodgers, Class Leader and Exhorter

"Joseph O. Davis, Steward and Class Leader

"O. C. Parker, Exhorter and Class Leader

"I. P. Whitehead, Steward and Class Leader

"Munson Jones, Class Leader

Report on number received showed that Trinity had taken on probation eight and Andrew Chapel twenty-four. The Trustees were requested to improve the lot on the Common No. 26 Calhoun Ward.

The second quarterly conference was held at Trinity. The presiding elder was absent. Trinity Sunday school was reported in a flourishing condition and Wesley Chapel Sunday school growing and encouraging.

The third quarterly conference was held at Trinity, June 17th. Sixteen officials were present. Six new members received at Trinity and twenty-five at Andrew Chapel. Trinity Sunday school reported 28 teachers, 300 pupils and 840 volumes in the library. Wesley Chapel reported 21 teachers, 120 pupils and 240 volumes in library. F. M. Stone, Emanuel Heidt, T. J. Jaudon, Munson Jones and J. G. Rodgers were appointed a Building Committee to superintend the erection of a church for the Mission. R. D. Walker, F. M. Stone and William Morel were appointed as a building committee to superintend the erection of a building for Trinity Church Sunday school and the funds used from the sale of the Sunday School lot on South Broad street be applied for that purpose. It was also decided not to have preaching at Trinity Church in the afternoon of the Summer months.

The fourth quarterly conference was held at the parsonage, Saturday afternoon, November the 25th. Eighteen officials present. C. P. Cooper and G. G. McDonald were recommended to the Annual Conference

to become traveling ministers. Trinity reported one Sunday school teacher and two pupils dead, Wesley Chapel, one pupil and one teacher dead, both schools doing well up to the time of the fever epidemic. Trinity reported fifty-two new members, Andrew Chapel 28 received. J. G. Rodgers was elected steward in place of I. P. Whitehead, deceased. Adjourned meeting of Monday afternoon, November 27, with 23 officials present, "Resolved, That it is the sense of this quarterly conference that the two Methodist Churches, Wesley and Trinity of this city be divided and constitute, two separate and distinct charges upon the following conditions:

"First. There shall be a Board of Stewards to act for each of the charges separately, for which they may be appointed so far as the collecting of funds, and the joint Board of Stewards shall make the estimate of the necessary expenses of each preacher.

"Second. There shall be but one treasurer elected by the two boards who shall apply the funds collected in the two churches in accordance with the discipline.

"Third. There shall be but one Board of Trustees as now, who shall take charge and manage the property of the charges as in their judgment may seem best in the interest of the whole church subject to the rules and regulations of the discipline.

"Fourth. That the Bishop in making the appointments to the two churches be requested to instruct the ministers so appointed to alternate regularly every Sabbath between the two."

"The following resolution was offered by C. P. Cooper, local preacher: Whereas, it has pleased Providence to remove from our midst our dearly beloved Brother Joshua G. Payne, late preacher in charge of

Wesley Chapel and Brother I. P. Whitehead, steward and class leader of the society in this place, who have fallen victims to the dire epidemic which has lately stricken our city, and yet we would bow to the will of that Providence which doeth all things well, knowing that our loss is the gain of the departed. Resolved, That brothers Rodgers, Morel and Walker be appointed a committee to raise funds and erect a suitable monument to the memory of our Brother Joshua G. Payne, and the same committee erect a suitable stone over the grave of the son of our pastor, Brother W. M. Crumley. That this committee draw up suitable resolutions in reference to the labors of our ministerial brethren during the late epidemic, and the same be published in the Southern Christian Advocate."

This was an unusually hard year in Savannah Methodism. A storm tore the roof from Trinity Church, and a severe fever epidemic swept the city and causing death to visit many homes. But notwithstanding all of this misfortune the Board of Stewards raised and paid out to current expenses \$2,245.00. After having suspended publication four months The Savannah Journal and Courier of January the tenth, 1855, says: "Our readers are aware that by the disastrous storm of September last, the beautiful edifice recently erected in St. James' Square by the Methodist denomination of this city, sustained such damages as to prohibit its use as a house of worship until extensive repairs were put upon it. We learn that those repairs, which are now progressing, will cost from \$2,500 to \$3,000. The old Methodist Chapel which was abandoned on the completion of the new edifice, has recently been repaired for the use of a branch of the congregation, and but for that they would be without a place of worship, and, as it is, are

only partially accommodated, the building being of small dimensions. Under the preaching of Mr. Crumley it is filled to the overflowing each Sabbath. It is hoped that in a month or six weeks the new church will be ready for use, when the pulpit will be filled by an appointment already made by the Conference."

The daily edition of the Journal and Courier of April 2, 1855, says: "Those who have read an announcement in the columns of this and other city papers, that the Methodist Congregation contemplate giving a musical entertainment on Thursday evening next, for the purpose of assisting to raise funds to repair the damages which their edifice sustained last fall when the city was stripped of its foliage, and the houses of their roofs by the mighty winds of heaven, and that at a time, too, when the messenger of death was carrying to their final account, the sons and daughters of Savannah by the hundreds, must associate with the matter melancholy recollections which should prompt them to duty. In this case we are not called upon to patronize an association of individuals who have 'filthy lucre' for their object, but to assist a zealous congregation who have been afflicted by the dispensation of Providence. We, in anticipation of the time and without suggestions, call the attention of our readers to this matter, and hope they will bear it in mind and patronize it with a free will."

On January the 16th, 1855, the Young Men's Christian Association of Savannah, was organized by the ministers of the city. Rev. G. G. N. McDonald represented the Methodist. On January the 30th, the directors were elected. J. H. Ladson of Wesley and N. K. Barnum of Trinity were put on the Board.

During the same month the ministers of the city organized a campaign to have the City Council close the



saloons on Sunday. The mayor issued a strong proclamation as a result and the saloons and other "joints" were closed. F. M. Stone, a Trinity Steward, was elected City Marshal and declared all ordinances must be respected. At this time the Council Chambers had not been repaired for lack of funds which he says will take over \$500 to replace damages done by the September storm.

In the legal advertisements may be found a notice of F. M. Stone, County Tax Collector of Chatham County, offering for sale the hire of ninety-five free negroes for their taxes for the year of 1854.

1855

"The first quarterly conference of the Savannah Station of the Methodist Episcopal Church South, was held at the parsonage on Saturday afternoon, January the 27th, 1855.

"Present:

"Rev. J. W. Glenn, Presiding Elder

"Rev. W. M. Crumley, Preacher in Charge of Wesley Chapel

"Rev. Thomas H. Jordan, Preacher in Charge of Trinity

"Rev. G. G. N. McDonald, Preacher in Charge of Payne Chapel

"Rev. R. I. Hamell, Chatham Mission

"Rev. A. P. Fitzgerald, Andrew Chapel

"Rev. V. Woolly, Local Elder

"Rev. J. W. Remshart, Local Elder

"William Morel, Steward

"N. K. Barnum, Class Leader

"Robert McIntire, Class Leader

"O. C. Parker, Exhorter and Class Leader

"J. O. Davis, Steward and Class Leader

"Emanuel Heidt, Local Deacon and Class Leader

"J. E. Godfrey, Local Elder

"R. D. Walker, Steward

"Seaborn Goodall, Steward

"James Quantock, Local Preacher

"H. W. Verstile, Class Leader

"J. G. Rodgers, Class Leader and Exhorter

"Ben Gammon, Class Leader.

"What is the number and condition of the Sabbath Schools? Trinity, no report in consequence of having no place to worship, but doing the best it can under the circumstances. Wesley Chapel, reports one superintendent, 30 teachers, 150 pupils, 500 volumes in library; Andrew Chapel, in good condition. Chatham Mission, two schools." J. G. Rogers was appointed secretary of this conference.

The second quarterly conference was held at Trinity, April the second. J. G. Rodgers, Secretary. Trinity reported 70 pupils in Sunday school; Wesley Chapel, 192; Payne Chapel, 64 pupils and 102 volumes in library. Chatham Mission, two prosperous schools. It was decided that the Sunday Schools of Trinity and Wesley hold their Sabbath Schools in the afternoon. Trinity reported four new members and two expelled. Payne Chapel had received ten and Chatham Mission two colored members. The conference passed resolutions thanking those who had contributed in repairing Trinity Church. R. D. Walker's resignation as a steward was received but he was requested to continue. The choir of Trinity was heartily thanked for the services rendered in "the recent sacred concert for the benefit of the church."

The third quarterly conference was held at Trinity Church, June the second with nineteen officials present.

J. G. Rodgers was appointed secretary. The characters of Remshart, Wooly, Heidt, Morel, Goodall, Stone, Davis, Allen, Walker, McIntire, Jones, Barnum, Versatile, and Gammon were passed. Report of Sunday Schools: Trinity, one male and one female superintendent, one secretary and one librarian, 18 teachers, 119 pupils, and 557 volumes in library. Wesley Chapel, one superintendent, one secretary and librarian, 30 teachers, 195 pupils, and 500 volumes in library. Payne Chapel, one superintendent, 13 teachers, 65 pupils, and 106 volumes in library. Andrew Chapel, 1 superintendent, 9 teachers, 73 pupils. It was resolved that the money for the sale of the Sabbath school lot be deposited in some safe Bank to draw interest for the New Sabbath School room.

In the issue of May the 4th, 1855, The Journal and Courier says: "The anticipation of hundreds of children in our city, for days previously indulged, were yesterday fully realized. The three Sabbath Schools belonging to the Methodist Episcopal Church—Trinity, Wesley, and Robertsville, joined in a railroad excursion and picnic under the management and direction of Rev. Messrs. Crumley, Jordan, and McDonald, aided by the teachers and superintendents of the respective schools. The teachers and pupils assembled at Trinity Church at 7 A. M., and proceeded to the depot of the Central of Georgia where they found eleven cars in waiting to convey them to the Forty-five mile station, the scene selected for the picnic. More room was needed and through the kindness of the railroad officials three additional cars were added, making a train of fourteen cars, no less than six hundred in all."

The current expenses of the church this year amounted to \$2,003.74, which were met promptly by

the stewards. William Morel, the efficient recording secretary, resigned at the fourth quarterly conference this year and the figures of the cash book kept by the treasurer and the items found in the files of the old newspapers are the only records that can be found for the years 1856, 1857 and 1858. The sums of money spent each year are: \$2,028.61, \$1,854.17, and \$2,463.30.

Savannah sent this year \$2,272.00 to the yellow fever sufferers in Norfolk. Georgia sent 39 physicians to the stricken city and twenty died. Two of Trinity's young doctors went and carried several colored nurses. However, the deaths at Norfolk were not as numerous as the fever period in Savannah when the death rate reached 65 per week.

At the close of this year we find R. D. Walker chairman of the city council of aldermen. William Morel and R. A. Allen directors in the new two million dollar bank organized under the name of Merchants and Planters Bank. The Journal and Courier of December the 21st, says: "The Annual Conference just adjourned, has sent Rev. Crumley to Augusta, Rev. Mr. Jordan has been returned to Wesley Chapel, Rev. Mr. Key has been appointed to Trinity Church. Mr. Jordan has labored most acceptably the last year as pastor of Trinity, and his return among us will receive a hearty welcome. He is a young man of fine talents, sterling qualities and is destined to occupy a prominent position in his church. The Rev. Mr. J. M. Dickey for Payne Chapel, is well known in our city and no less esteemed for his private worth than for his ability and promise."

Neither the District Conference nor the Annual Conference took cognizance of the fact that those members of the quarterly conference who were dissenting upon the change of name from Wesley Chapel to

Trinity, went to the State Legislature in 1849, and by an act passed incorporated Wesley Chapel. Again in 1859, the act to incorporate the name of Wesley Chapel was amended but officially and legally in the Conferences there seemed to be a satisfaction that church and state were constitutionally separate and distinct, and Trinity Church, by name, was thus legally accepted by the Bishop and other church officials. Other questions of greater moment arose to set aside the petty issue of naming the new church. The faithful members stood by their posts and weathered the storm whether of state or church.

## CHAPTER XI

### METHODISM DURING THE WAR BETWEEN THE STATES

AFTER more than ten years of efficient and faithful service as recording steward of the quarterly conference, William Morel resigned in June, 1855. For the next three years the minutes were never recorded and lastly destroyed before Emanuel Heidt took charge of this important duty in April, 1859. Sometime during this interim the Wesley Chapel congregation organized a separate conference for at the second quarterly conference held at the parsonage office, April 23, 1859. "The following resolution offered by Brother Barnum, Secretary, was unanimously adopted: Resolved, Whereas, Wesley Chapel having intimated the practicability of uniting The Quarterly Conference of Wesley Chapel and Trinity in one, be it resolved that this conference recommend that the two conferences be united in one. During these three years Joseph S. Key served Trinity two years and W. H. Potter one year. J. M. Dickey, David T. Holmes and S. G. R. Wiggins were the preachers in charge of Payne Chapel for one year each. Wesley Chapel had T. H. Jordan, L. B. Payne and W. P. Pledger for one year each. J. B. Payne was the presiding elder for these three years. Andrew Chapel was served from Trinity's local preachers.

The third quarterly conference for the "Savannah Station and Isle of Hope was held at Wesley Chapel Saturday afternoon, June 25th, 1859." Nineteen officials were present. The characters of the following were taken up and passed: Godfrey, Cooper, Remshart,

Wooly, Heidt, Quantock, Ralston, Parker, Sheftall, Stone, LaRoche, Gammon, Richard Godfrey, Allen, Walker, Goodall, McIntire, J. J. Snider, Barnum, Murphy, Dupon, Stubbs, Houston, and Jones.

"Robert D. Walker, R. A. Allen, Robert McIntire, James J. Snider and Emanuel Heidt were appointed a committee for the building of a Sabbath School Room for Trinity." This was known as the Lecture Room that connected the Sunday School Building with the main building of Trinity. This building and the Sunday School Building erected previously were torn down in 1927, to make room for the new building at present.

"The fourth quarterly conference for Trinity charge, Andrew, Wesley and Isle of Hope, was held at the parsonage, October 22, 1859.

"Present:

"J. H. Lewis, Presiding Elder

"W. H. Potter, Preacher in Charge of Trinity

"H. J. Adams, Preacher in Charge of Wesley Chapel

"W. S. Baker, Preacher in Charge of Isle of Hope

"B. F. Breedlove, Preacher in Charge of Andrew

"J. E. Godfrey, Local Elder

"V. Woolly, Local Elder

"Emanuel Heidt, Local Elder

"N. K. Barnum, F. M. Stone, B. Gammon, O. C. Parker."

The Sunday school report shows 25 teachers, 315 pupils, 800 books in library, 400 tracks, 164 school books, and \$20.58 missionary contribution. C. D. Rogers and James Wait were added to the board of trustees of Wesley Chapel and James Snider was added to the trustees of Trinity. The finances for the year show that Trinity spent \$1,766.14.



## 1860—CIVIL WAR

For the last twenty years religion had taken a fast and strong hold upon all sections of Georgia and the South, next to food and clothing it was the most important subject to the people in this period. Slaves were used to make money which was invested in better homes, churches and schools. The circuit riders went to the frontier with the zeal and fervor of the early missionaries. It is said that great rivalry was experienced between the Methodist and Baptist in going to the new places. The story goes that a Baptist was determined to reach a settlement first, and so he took the first seat in the front car of the first train over the new track. When he jumped off the train at the end of the road, he found that a Methodist had ridden in on the cow-catcher. Many churchmen were setting their slaves free as they had now become wealthy and independent. There were many free negroes in Savannah at this time. Many strong churchmen were the political leaders of the day and the slavery question was a vital issue for speech-making and patriotic ardor.

Just as soon as it was known that Mr. Lincoln had been elected President, a convention was called to meet in Charleston, South Carolina, to pass "Ordinances of Secession." The agitation and enthusiasm for "State Rights" had its influence upon the Church in all sections for it was during this period that many denominations split up and have not gone back together yet. Trinity Church made progress during the war, notwithstanding many of her younger men went to the battle lines and were wounded and killed. During the climax of the slavery issue Trinity kept a preacher in charge of Andrew Chapel and constantly administered to the

spiritual needs of the black man. Sunday school teachers were furnished for the colored children.

"The first quarterly conference for Trinity charge, Wesley Chapel and Isle of Hope was held at the Trinity parsonage office, Saturday afternoon, January 21, 1860. The conference was opened by prayer by Brother Lewis, P. E., and Brother N. K. Barnum appointed secretary.

"Present:

"Rev. J. Lewis, Presiding Elder

"Rev. E. W. Speer, Preacher in Charge of Trinity

"Rev. J. T. Norris, Preacher in Charge of Wesley Chapel

"Rev. G. W. Yarborough, Preacher in Charge of Isle of Hope

"Rev. Emanuel Heidt, Local Elder

"Rev. James Quantock, Local Preacher

"Rev. D. B. Tickland, Local Preacher

"Brothers: Sanford, Parker, Gammon, Stone, McIntire, Houston, Laroche, Barnum, Rogers, Ralston, and Dupon."

C. D. Rogers was elected superintendent of Wesley Sunday School.

At the second quarterly conference Rev. J. T. Norris is not present and there is no mention of Wesley Chapel. Andrew Chapel was placed under the charge of Rev. G. W. Yarborough. A petition was granted to give Isle of Hope Sunday school a library.

The pastors of Trinity, Isle of Hope and Andrew Chapel made encouraging reports. Wesley Chapel is not mentioned.

The third quarterly conference was held at Trinity parsonage June 16, 1860, with fourteen officials present. The characters of the following were passed: Rems-

hart, Godfrey, Heidt, Wooly, Houston, Barnum, Brown, Sinquefeld, and Murphy, as class leaders and exhorters. Snider, Barnum, Goodall, McIntire, Allen, and Walker were passed as stewards.

The fourth quarterly conference met at Trinity parsonage office, Saturday, October the first. There were eleven officials present. Rev. E. W. Speer of Trinity reported seven new members, Yarborough reported one for Isle of Hope and Godfrey reported six for Andrew Chapel. The following trustees were elected for the Isle of Hope church: S. Z. Murphy, S. F. Dupon, William Wait, C. E. Rose, and Thomas Bramby. The following written report of the Sunday School was made by J. J. Snider, Superintendent:

"Trinity Church, October 8, 1860. Number of teachers now on the roll, 31; eleven male and twenty female; number of scholars, 237, male 83, female 154. Number of books in library about 1400. Our missionary collection will average about 1.5 cents each. We have in our treasury \$37 to supply our future wants. We are entirely free from debt. The attendance of both teachers and scholars were very good up to August, since that time it has been comparatively small owing to the sickness and absence from the city. The attendance on last Sabbath was better than it has been in some time. Our new Sabbath School is near completion and we expect to use it the early part of the coming year. The religious condition of the School is not as good as we desire. There has been very few conversions but we hope the seed sown will yet bring forth much fruit to the honor and glory of God. Respectfully submitted, James J. Snider, Superintendent."

During the year of 1860 members of the Trinity congregation took a leading part in city affairs. LaRoche

was a commission merchant, F. M. Stone was a member of the city council, C. A. Magill was recording secretary of the Sons of Temperance, Robert D. Walker was president of the Union Society, C. D. Rogers was a steward of the Union Society and Emanuel Heidt and S. F. Dupon were on the board of managers, C. A. Magill was secretary of the Y. M. C. A., Jas. E. Godfrey was surveyor of the Custom House and J. W. Remshart was storekeeper, and the Quantocks were in the lumber business while the McIntire brothers continued as grocerymen on Broughton street. The stewards of Trinity closed the year with an expenditure of \$2,-186.60.

1861

"The first quarterly conference for Trinity Church and Andrew Chapel met at the Trinity parsonage office February 2, 1861.

"Present:

"Rev. J. Lewis, Presiding Elder

"Rev. J. H. Caldwell, Preacher in Charge of Trinity

"Rev. J. T. Low, Preacher in Charge of Andrew Chapel

"Rev. V. Woolly, Local Elder

"Rev. E. Heidt, Local Elder

"Rev. J. E. Godfrey, Local Elder

"Bro. Robert McIntire, Steward

"Bro. N. K. Barnum, Steward and Secretary

"Bro. James Barnum, Steward."

Trinity was reported in a healthy condition with two new members received. Andrew Chapel was reported as suffering some strife, seven new members received and one expelled.

The second quarterly conference was held at the Trinity parsonage April 13, nine members present. R.

A. Allen offered his resignation as trustee and steward which was accepted. J. W. Grant was elected steward and N. K. Barnum was elected trustee.

The third quarterly conference was held at the parsonage on Saturday afternoon, June 8. The presiding elder being absent the conference adjourned until Tuesday night. The characters of the following were examined and passed: E. Heidt, J. E. Godfrey, V. Woolly, J. W. Remshart, E. Sheftall, R. D. Walker, N. K. Barnum, S. Goodall, R. McIntire, J. J. Snider, M. Sheftall, J. Quantock, J. F. Brown, J. Houston, J. K. Barnum, W. H. Shoud and J. W. Grant, colored, of Andrew Chapel, William Bentley's license renewed, James Hill, T. Ganel, Gaston Taylor and William Garvin, were passed and licensed to preach. Emanuel Sheftall was secretary of this conference.

The fourth quarterly conference was held at Trinity Parsonage Saturday afternoon, October the 12th. Seven officials were present. Rev. Caldwell reported one new member received and Rev. Low reported 25 received for Andrew Chapel and one expelled. The Sabbath School report shows one school for Trinity with 28 teachers, 281 scholars, and 2500 books in the library. The school takes one hundred copies of the Sunday School Visitor. About one hundred dollars have been collected for missionary purposes. The School is in a flourishing condition. Andrew Chapel reported three teachers and 98 pupils in Sunday school. The following stewards for the coming year were elected: R. D. Walker, S. Goodall, N. K. Barnum, R. McIntire, Emanuel Heidt, and J. W. Grant. J. Houston was secretary. The treasurer shows that he paid out for current expenses for the year the amount of \$1,831.09. There is no record as to what the congregations of Wesley Chapel and

the Isle of Hope did this year. W. S. Baker was assigned to the work but made no report nor did he attend any of the quarterly conferences. At this time James G. Rodgers was a leader of these congregations and doubtless he had gone with many others to the military fronts. There is an item on the cash book showing that Wesley parsonage had been rented during the fall for \$45.00.

1862

"The first quarterly conference for Savannah and the Isle of Hope was held at the Trinity parsonage office January 18, 1862.

"Present:

"Rev. J. Lewis, Presiding Elder

"Rev. J. H. Caldwell, Preacher in Charge

"Rev. W. S. Baker, Junior Preacher

"Rev. Walter Knox, Preacher in Charge of Andrew Chapel

"Rev. V. Woolly, Local Elder

"Rev. James Quantock, Local Preacher.

"Bros. S. Goodall, J. Houston, N. K. Barnum, secretary. Charles Bradwell, colored, was licensed to preach. Rev. Caldwell reported no additions. Rev. Knox reported six received and three expelled. The Sabbath School reports show two Sunday Schools: One at Trinity and one at Wesley Chapel. The negro Sunday School is reported as doing well."

The second quarterly conference met at Trinity parsonage March 31, with James J. Snider as secretary. Members present: Caldwell, Knox, Baker, Godfrey, Siquelfield, Heidt, Quantock, Goodall, McIntire, Snider. The report of the Sunday Schools show to be affected "by the excitement of the times." J. J. Snider is superintendent at Trinity and O. C. Parker is superintendent at Wesley Chapel.

The third quarterly conference met at the parsonage, June the 11th. W. S. Baker, the junior preacher is not present nor any of the brethren of Wesley Chapel. The characters of all who were at the fighting front were passed. Only six members were present. Only one Sunday School in operation and "doing as well as could be expected under the circumstances." A committee of Bros. Caldwell and Barnum were appointed to draft resolutions of sympathy to Brother Walker who was now held a prisoner of war in the hands of the enemy.

The fourth quarterly conference for the "stations and the Isle of Hope" met at Trinity parsonage, October 20, 1862. Eight officials were present. J. Houston was appointed secretary. Rev. Knox is away on the battle front and the colored members of Andrew Chapel are complaining about his long absence. Rev. Caldwell reported five new members. Two Sunday schools reported: One white and one colored. Trinity school has 305 pupils and Andrew has 50.

The board of stewards for the coming year were elected: McIntire, Goodall, Houston, Barnum, and Walker. Two vacancies to be filled later. The following report of the committee was read and adopted:

"Since the last meeting of this quarterly conference, Brother Robert D. Walker, a member and steward of Trinity Church, has been exchanged and has returned home; but your committee feels nevertheless that it is due to our afflicted brother the following statement should be entered upon the records of this conference:

"Captain Robt. D. Walker was commissary to the garrison of Fort Pulaski at the time of its reduction and with his fellow officers and soldiers fell into the hands of the enemy. It was not, however, until after a heroic defense on the part of the garrison, during a



terrific bombardment that lasted for about thirty hours, that the fort capitulated. The prisoners were carried to New York where they were confined two months in Fort Columbus on Governors Island. From thence they were sent to Johnson Island in Lake Erie, some five miles from the mainland, where they remained until they were exchanged and returned to the lines of the Confederate States. On his arrival at Atlanta, weary and almost exhausted, he had a severe attack of sickness from the effects of which he has not yet fully recovered.

"Resolved, That we highly appreciate the patriotic devotion of Brother Walker, his patient and cheerful endurance of captivity in the cause of his country, and hereby tender to him our sincere Christian sympathies in his afflictions which no doubt have resulted from the cruel treatment of our enemies. Resolved, That while we thus offer our sympathies we congratulate our brother on his return to us and to his home and family."

It seems that, heretofore, all funds were raised privately by the stewards and class leaders. On February the 23rd of this year there appears in the cash book, "Collections largely in church \$99.40." On March the 5th, "Collected at Wesley Chapel February 23rd \$29.00." "Rent of Wesley parsonage to April \$20.00." On October the 8th may be found this entry: "Two months' rent of Wesley Chapel to Sept. 14, \$40.00." November the 12th may be found this entry: "Public collections \$129.85." Also the receipts for the year are summed up thus:

"Recapitulation for 1862

Rec'd of Bro. Goodall	\$211,	Bro. Barnum,	
\$272	-----	\$	483.00
Rec'd of Bro. Snider	\$152.02,	Bro. Heidt,	
\$231.65	-----		383.67

Rec'd of Bro. Grant \$137.00, Bro. Houston	
\$147.00 -----	284.00
Rec'd of Bro. McIntire \$373.08, others	
\$93.50 -----	466.58
Rec'd of Public collection \$99.40, Public col-	
lection \$156.85 -----	256.25
Wesley Chapel rent \$205.00, Contributions	
\$149.50 -----	354.50
<hr/>	
Total for year -----	\$2,228.00
Expenditures for 1862	
Rev. J. H. Caldwell -----	\$1,200.00
Rev. W. S. Baker -----	100.00
Rev. W. Knox -----	400.00
Rev. J. Lewis -----	172.00
Sexton -----	202.00
Expenses for gas, wine and bread, etc. -----	154.00
<hr/>	
	\$2,228.00

## 1863

"The first quarterly conference for the Savannah Station met at the parsonage on Saturday evening, January 3rd, 1863. Opened with prayer by the presiding elder, and Emanuel Sheftall appointed secretary. Present: A. T. Mann, P. Elder, A. M. Wynn, preacher in charge for Trinity and Wesley Chapel, J. W. Turner, preacher in charge of Andrew Chapel, Jas. E. Godfrey, local elder, N. K. Barnum, steward and leader, Jas. Houston, steward and leader, Benj. Gammon, leader, Robert McIntire, steward and leader, Emanuel Sheftall, leader." A new board of trustees were elected for Andrew Chapel as follows: William Morel, Robert McIntire, James Houston, and N. K. Barnum.

The second quarterly conference assembled at Trin-

ity parsonage March 21, with six officials present. Seven new members were reported for "Trinity and Wesley Chapel" by the pastor. The report of the secretary of Trinity Sunday School shows: 16 female teachers, 5 male teachers, 173 female pupils and 50 male pupils. "There are two libraries connected with the school." John W. Heidt, Secretary and treasurer. The district stewards reported that the assessment for the presiding elder was \$220.00 for the year.

The third quarterly conference was held on Monday, June the 8th at the parsonage office with nine officials present. The names of the following stewards were called and their characters passed; S. Goodall, N. K. Barnum, R. McIntire, R. D. Walker, and J. Houston. Rev. A. M. Wynn, the pastor of "Trinity and Wesley Chapel" made the following report: "Since the last quarterly conference God has blessed us with a gracious visitation of the Spirit under which the church generally has been very much revived and quickened. Thirty-six have been converted and joined the church." He further adds: "The circumstances of the country are detrimental to night services; still we have very interesting class meetings." Bro. Turner reported 41 received on probation at Andrew Chapel. N. K. Barnum is Superintendent of Sunday school at present.

The fourth quarterly conference for the "Savannah Station" was held at Trinity parsonage office, Saturday, October 24th with seven officials present. John Houston was appointed secretary. The following colored persons, members of Andrew Chapel, upon recommendation of Rev. Turner, were granted a renewal of license: William Bently, Gloster Taylor, William Gaines, Charles Benderville, John Hill, and Thomas Garrett. Brother Wynn reported thirteen received during the

quarter and none expelled. Brother Turner reported thirty-two received and four expelled. The Sunday School reported in fine condition with 28 teachers. The stewards for the coming year were elected: S. Goodall, R. McIntire, J. Houston, R. D. Walker, E. Heidt, C. D. Rogers, Jas. S. Neidlinger. Bro. C. D. Rogers was unanimously elected Superintendent of Trinity Sabbath School. The following communication was read and accepted thus dissolving the board of trustees of Wesley Chapel: "We, the trustees of the church, called Wesley Chapel, in this city, do hereby tender our resignation as trustees of said church, and respectfully ask your acceptance of the same. Very respectfully your obedient servants, Jas. E. Godfrey, C. D. Rogers, Henry Stubbs, C. R. Landersshine, and V. Woolly." On motion the board of trustees of Trinity Church was dissolved and a new board of trustees for Wesley Chapel and Trinity Church was created as follows: S. Goodall, R. D. Walker, R. McIntire, E. Heidt, E. Sheftall, C. A. Magill, Jno. W. Heidt, C. D. Rogers, and J. S. Neidlinger. The following committee was appointed to make the necessary change in the County records: R. D. Walker, C. D. Rogers, and John W. Heidt. The following cash book items are of interest: Wesley Chapel rent per month \$20.00, cash collections \$88.70, Wesley Chapel rent reduced to \$15.00, Total cash received for year \$3,255.06. Paid out for repairs on Wesley Chapel \$19.00, Ground rent Wesley Chapel \$58.50, Work at Wesley Chapel parsonage \$23.00, Water pipe in Wesley Chapel parsonage \$6.50.

1864

The first quarterly conference for the year met at Trinity parsonage, February 1st, present, Dr. A. T.

Mann, presiding elder; A. M. Wynn, preacher in charge of Trinity and Wesley Chapel; J. F. Ellison in charge of Andrew Chapel; J. W. Turner, Army Missionary; S. Goodall, B. Gammon, W. C. Sinquefield, E. Sheftall, L. S. Malone, R. McIntire, J. Houston, C. D. Rogers, nine new members were reported for Trinity and four for Andrew Chapel. C. D. Rogers reported Trinity Sunday School in fine condition. It was moved and carried that the present board of trustees of Andrew Chapel be dissolved and the property be transferred to the board of trustees of Trinity and Wesley Chapel.

The second quarterly conference met at Trinity parsonage, April 15th, with nine officials present. Robert A. Ellis was recommended as a fit person for license to preach. Five new members were reported for Trinity. Rogers reported Sunday School in good shape.

The third quarterly conference met at Trinity parsonage, June the 27th with nine officials present. Rev. Wynn reported ten members added to Trinity and Ellison reported 22 for Andrew. A large number of soldiers who had been attending church had left the city. Sixty dollars was subscribed for "The Children's Guide" for the Sunday school. C. D. Rogers reported 27 teachers doing Sunday school work, 250 pupils, and 1200 volumes in library. He said the average attendance was about 150. Rev. Wynn said that he was not satisfied with the spiritual condition of the church. The following trustees were elected for another year: S. Goodall, R. D. Walker, R. McIntire, C. D. Rogers, J. Houston, J. R. Saussy, and J. L. Neidlinger. The following resolutions were unanimously adopted: "Resolved, That the board of trustees for Wesley Chapel be, and hereby is instructed to sell all the church property in their hands to the board of trustees of Trinity

Church. Resolved that the trustees for Andrew Chapel sell all the property in their hands to the trustees of Trinity Church." The trustees of Trinity Church are S. Goodall, R. D. Walker, E. Sheftall, R. McIntire, E. Heidt, B. Gammon, J. E. Godfrey, C. D. Rogers, and C. A. Magill.

The treasurer's book shows that a public collection was taken in January which resulted in \$200.00, Wesley Chapel parsonage was bringing a rental of \$25.00 per month, which totaled the amount for the year, \$4,939.13. The expenditures show that Rev. A. M. Wynn received \$4,836.00. (Confederate money).

1865

The first quarterly conference was held at the parsonage, April 11th with Rev. A. M. Wynn, preacher in charge of Trinity, presiding. Present: R. McIntire, S. Goodall, B. Gammon, C. A. Magill, W. H. McLeod, George M. Heidt and F. Krensen. C. A. Magill, acting superintendent of the Sunday school reported: "Under the existing circumstances the School is as prosperous as could be expected." Brother Wynn reported that the church was in a pleasant condition spiritually as could be expected under the present difficulties. Wesley parsonage was rented to Robert Armitage for \$21 per month, provided that he keeps the property in repair.

The second quarterly conference was not held.

The third quarterly conference assembled at the parsonage on July the 22nd with the following present: J. O. A. Clark, presiding elder; A. M. Wynn in charge of Trinity; and Bros. Goodall, Gammon, Rogers, Magill, and Houston, stewards. The presiding elder, Rev. Clark, stated that owing to the occupancy of the city by General Sherman's Army, and all communications

being cut off, it was impossible for him to hold the first and second quarterly conferences. Bro. Wynn reported five new members for Trinity. C. D. Rogers reported the Sunday school prosperous. Andrew Chapel was not represented and "It is said that it has withdrawn from our connections and attached to the African Methodist Church." J. S. Neidlinger was removed from the board of stewards and C. A. Magill elected. John Houston was elected district steward.

The fourth quarterly conference convened at the Trinity parsonage, November 3rd, with eleven officials present. Bro. E. Heidt and C. D. Rogers were appointed as a committee to investigate charges against the character of Emanuel Sheftall. Bro. Wynn reported that the church was not doing so well spiritually under the conditions of the times. Bro. Rogers reported the Sunday school doing fairly well with about 175 average attendance. The Georgia Annual Conference was requested to continue the appointments to Andrew Chapel. The following resolution was offered and passed: "Resolved, That the Georgia Annual Conference be requested to return Brother Wynn to this charge for the next year, and that the presiding elder be requested to use his influence to have Brother Wynn returned. It was moved and carried that the Trustees be authorized to sell Wesley Chapel."

The cash book shows that only \$1,215.95 was paid out for church expenses this year. Sherman's army had camped too near Trinity Church. Many officials were out of the city part of the time.



## CHAPTER XII

### METHODISM DURING RECONSTRUCTION

AFTER several years of political disturbance and moral agitation the inevitable had come afflicting both Church and State. The flower of Southern chivalry had been blighted by the four years of bloody struggle between the states. The churches North and South had parted ways in 1844.

In order to thoroughly impress his ideas of war upon a proud commonwealth, General Sherman marched his ravishing army through Georgia, from Chattanooga to Savannah, and pitched his camps on the city's most beautiful streets, squares and parks. Sherman's soldiers having satisfied their ambition for displaying that "war is hell" in middle Georgia, rested from their conquest and spoilation in Savannah without doing much material damage to the property.

Following in the wake of defeat of the Confederate States came that flock of cormorants of political graft to sit upon the pride of benevolent churchmen and worthy citizenry. The triumvirate of carpetbagger, scalawag and negro was the stigma that darkened the shadows of Reconstruction days. The good people of Savannah Methodism regretted the necessary separation of Andrew Chapel from the admonition of Trinity. The same affectionate relation existed between Andrew Chapel and Trinity as between master and slave. Savannah Methodist had no doubt given the colored people more religious attention and Christian instruction than any other church in the State. The Methodist trustees built for the colored congregation in 1845, in

Oglethorpe Ward, a splendid new church and named it Andrew Chapel, the first meeting house having been erected over a quarter of a century before this date. Wesley Chapel furnished local preachers and Sunday school teachers, and later Trinity licensed six of the colored preachers of Andrew Chapel, and requested the Georgia Annual Conference to supply the pulpit yearly with a suitable minister.

So at the close of the Civil War, the former savages brought here from the Gold Coast of Africa, had been advanced in the arts of civilization until Christianity was accepted, Methodism practiced, and they were able to train six local preachers of their own race for the promulgation of religion among negroes.

Rev. A. M. Wynn, "the war pastor of Trinity," now began his fourth year as pastor of Trinity, something that no other minister had done up to this time in Savannah Methodism—four continuous years. His sympathy and sweeping revivals had been the religious anchorage of these perturbed and war stricken days. These dark mornings were the hours for the dawning of a greater day and a new epoch in the success of Savannah Methodism.

1866

The first quarterly conference convened at the parsonage, January 15th, 1866. Present: Rev. G. G. N. McDonald, presiding elder; A. M. Wynn, pastor; Bros. Goodall, Walker, McIntire, Rogers, Magill, Houston, stewards. Bros. Gammon and Siquelfield, leaders. The pastor reported five new members and the Sunday School in a flourishing condition. The budget for the support of the church for the year called for

\$2,800.00. Houston was elected district steward. "A communication from Bro. William Morel was read, making his individual protest against the action of the stewards of Trinity Church in renting a portion of the pews of said church." It was resolved to carry out the requirements of the "Love Feast."

The second quarterly conference was held at the parsonage on April 2nd. Twelve officials were present. The pastor made the following written report: "I feel grateful in being able to report a manifest improvement in the condition of the church during the past quarter. Our congregations have increased considerably and the inauguration of family sittings and the renting of a part of the pews has so far worked admirably, and has contributed no little to the improvement of the order and good behavior of the congregation. The series of extra services in which we have been engaged for the past month have been, owned and blessed of God, to some measure. Some eighteen or twenty have professed conversion and united with the church. And still the indications are encouraging that we may look for yet larger blessings. If all our official brethren would give us their earnest and hearty co-operation and assistance and the whole church could be induced to encourage our efforts, by their presence and prayers, I feel persuaded that we would witness a wonderful work of Grace." The district stewards assessed Trinity four hundred dollars for presiding elder. The trustees were ordered to lease lots of Andrew Chapel to David Deas and J. M. Johnson, men of color for a long term of years.

The third quarterly conference assembled at the parsonage, June 18th, with twelve officials present. John W. Heidt, the secretary of church meetings was pres-

ent. The characters of Emanuel Heidt and Emanuel Sheftall were passed as local elder and exhorter. C. D. Rogers was re-elected superintendent of the Sunday school and reported that the building was full and interesting. The pastor said an effort was being made to establish a city mission. A few class meetings had been revived. He had received twenty-one into the church since last quarter. Morgan Weaver is now recording steward.

The fourth quarterly conference met at the parsonage, November 23rd, with eleven members present. C. R. Rogers reported that the Sunday school had collected \$250 with which to buy books for the library. The conference "unanimously and cordially recommend our young and worthy brother, J. W. Heidt, as a suitable person to receive license to preach." He was further recommended to the Annual Conference "for traveling connection." A missionary collection of \$375 was reported by the pastor. Bro. Wynn made a very happy report of the condition of the church: seventy-two received, eight removed, nine died. He reported a collection of \$225 for conference claims. The board of stewards were re-elected and four added: W. H. McLeod, James Lachlison, I. H. Newman were nominated. Godfrey resigned from the board of trustees and J. R. Saussy was elected to fill the vacancy. The following resolution was offered and unanimously carried:

"Believing that the return of Brother Wynn to the Savannah Station would be conducive to the interest of the Church here, be it resolved therefore, That the presiding elder of this district be requested to use his influence for the return of Brother Wynn to Savannah." The stewards raised \$3,471.75. There is an item in the

cash book of February the 13th: "Pew rent \$468.75." Again on April the 9th: "\$295.25 pew rent." On July the 9th: "Pew rent \$660.00." December 11th: "Pews \$198.25, collections \$176.75." Wesley Chapel was rented this year at \$26 per month.

1867

"The first quarterly conference for Trinity, Isle of Hope and Savannah Mission met at Trinity parsonage, January 7th, 1867. Present: Walter Knox, presiding elder, Robert J. Corley, pastor of Trinity, A. M. Wynn, pastor of Isle of Hope and City Mission, C. J. Oliver, preacher in charge of Seamen Bethel, Emanuel Heidt and B. Gammon, local elders, S. Goodall, W. H. McLeod, R. McIntire, Jas. Lachlison, C. D. Rogers, J. Houston, R. D. Walker, and J. R. Saussy, Stewards. J. Houston, Secretary." The weather is cold and disagreeable and \$80 has been raised to help the poor. C. D. Rogers is elected district steward with the instruction to investigate a proposition for a district parsonage for the presiding elder.

The second quarterly conference convened at Trinity lecture room, April the 8th, with fifteen officials present. Those not at the first conference and present are: J. H. Newman, M. Sinquefield, W. S. Hubbard, and R. H. Tatem. C. D. Rogers, Supt. of Sunday School, is secretary. Social prayer meetings have been organized in various parts of the city. The weekly prayer meeting held in the lecture room is well attended. There has been twenty-four additions and nine removed, six have died. For the poor of the church \$150, for other sections of the State \$167, have been spent. Bros. Saussy and Rogers were elected delegates to the district meeting.

The third quarterly conference was held at the parsonage, July the 29th, with eight officials present. Bro. Wynn reported two Sunday schools: one at Trinity and one at the Academy. Six have been received into the church, three of whom were Baptist. Emanuel Sheftall has been suspended from the communion of the church for six months. Many are out of the city on account of the heat. There has been raised for the poor \$141, for Sabbath schools \$200.

The fourth quarterly Conference was held at the parsonage, November the 25th, with fourteen officials present. J. Houston, Secretary. C. R. Rogers reports Trinity Sunday School: forty-five teachers, 400 pupils, and 1,000 volumes in library. J. H. Newman, supt. of the Academy Sunday School: ten teachers, ninety pupils, and 100 books. Joseph H. Webster of Trinity was licensed to preach. W. S. Hubbard was relicensed. \$400 was collected for missions. R. J. Corley reported twenty-four received into the church, two removed and two died. Bro. Sheftall was removed from the board of trustees on account of inefficiency. The presiding elder was requested to use his influence to have Bro. Wynn returned to Trinity Church. That the City Mission be retained under the name of the Second Methodist Church and Bro. D. D. Cox be appointed to the same, was the earnest request of this conference.

The stewards raised this year \$4,215.17 largely from pew rents and small collections from Isle of Hope and City Missions. Rev. A. M. Wynn was paid \$2,000 for the year and Rev. R. J. Corley \$1,200.

The City Directory for 1867 shows that Robert W. Walker was Port Warden and City Assessor. Rev. A. M. Wynn was a member of the Board of Education of

Chatham County and the City of Savannah. Robert McIntire and C. D. Rogers were managers of Savannah Port Society. C. A. Magill was a steward of St. Andrews Society. Robert D. Walker was president of The Workingmen's Mutual Loan Association. Revs. A. M. Wynn and R. J. Corley lived in the parsonage of Trinity Church, Southeast corner of Barnard and Hull streets.

Georgia Methodism was now leaping ahead with great strides of progress. The Georgia Conference had grown too numerous for one body and the extremes of the State were too far apart for the Annual Conference. So it was decided to divide the Georgia Conference into A North Georgia Conference and A South Georgia Conference. The South Georgia Conference held its first session in Savannah in the fall of 1867. Bishop Pierce presided. He had grown with the state and the church and was at home in Savannah. The report shows 19,626 members, 216 local preachers, 206 Sunday Schools with 9,003 scholars.

1868

"The first quarterly conference of Trinity Church and City Mission met January the 27th, 1868, at Trinity parsonage. Present: J. W. Hinton, presiding elder, George G. N. McDonald, pastor of Trinity, D. D. Cox, pastor of City Mission, E. Heidt, W. S. Hubbard, I. W. Webster and George Allen, local preachers; R. D. Walker, R. McIntire, C. D. Rogers, Jas. Lachlison, R. H. McLeod, J. R. Saussy, J. Houston, C. A. Magill, and J. H. Newman, stewards. John Houston, secretary." Rev. McDonald reports that the Sunday School is flourishing. That J. H. Newman is directing the singing and much enthusiasm is manifested. That C. D.



Rogers is very much devoted to the Sunday school work. Rev. Cox says that the Sunday school at the Academy is small with only about thirty pupils in attendance. Bro. McLeod is leaving the city and resigns as steward. W. M. Weaver is elected to fill the vacancy. John Houston is elected a member of the Board of Trustees. Bros. Saussy and McIntire are elected as delegates to the District Meeting.

The second quarterly conference met at the parsonage, April 11th, with thirteen officials present. A missionary society is reported organized. \$87 was raised and sent to the treasurer of Foreign Missions. Rev. D. D. Cox reports: "The church we think is in a prosperous condition. We have received during the present quarter forty-two members. About three-fourths of this number are transfers from Trinity Church. Removed by letter two, baptized two. The committee appointed to superintend the fixing up of our church on Drayton street and Calhoun Square have attended to that matter faithfully, and the church is now ready for the congregation, and is to be dedicated on tomorrow, April the 12th. The thanks of this body are due to this committee for their prompt attention to this matter." Mr. Cox nominated A. C. Miller, W. S. Hubbard, J. H. Webster, and J. L. Clements as stewards and they were duly elected. The following resolution was unanimously adopted: "Resolved that the thanks of this body are due and are hereby tendered to Bros. C. D. Rogers and Robert McIntire, the committee of building the new church, for their prompt and faithful discharge of the duty entrusted to them, and for the successful completion of their task." It was moved by a motion of R. D. Walker that the new church just finished on Drayton street be named Wesley Church, and was unanimously

carried. Rev. Cox, elected district steward at the first quarterly conference reported that \$500 had been assessed for the presiding elder.

The third quarterly conference was held at Trinity parsonage, Saturday, June the 27th, with eleven officials present. A. C. Miller, secretary. B. Gammon was elected to the vacancy of Seaborn Goodall, deceased. Rev. Cox reports seventy-five in the Wesley Sunday school and a great need of books. Rev. McDonald reports that the weather and election broke up the revival meeting and greatly disappointed him. That he added thirty-nine to the church roll and removed fifty-two. That ninety-five members were transferred to Wesley Church. That the ladies of the two churches had raised \$1,200 which enabled the Trustees to pay off all indebtedness of Trinity and Wesley churches.

The fourth quarterly conference was held at the parsonage on November the 9th, with twenty-one officials present. Trinity Sunday school reported in a flourishing condition. Wesley Sunday school reported by R. L. Haniker, Secretary, to have seventy-six pupils and 250 books in library. Rev. McDonald reported five additions to the Trinity membership, twelve children baptized, "the church has been blessed with peace and harmony during the year. No disturbing cause having arisen to engender bitter or partisan feeling." Rev. Cox reported that Wesley was in a sound and growing condition. There had been eleven additions to the membership, six of whom were transfers from Trinity. Nine had been baptized. Trinity reported \$135 for Emory College endowment fund and \$30 for Cuthbert church fund. Lachlison was elected to fill the vacancy on the board of trustees caused by the death of Goodall. J. H. Webster was removed from Wesley stewards and W.

H. Burrell and Allen G. Bass were elected. Wesley church reported a total of \$354.58 for the year. Trinity reported a total of \$4,707.86 for the year. The Board of Trustees made the following report:

#### TRUSTEES REPORT FOR 1868

"To the members of the quarterly conference Savannah Station, Brethren: The Trustees beg leave to offer the following as their report for the past year. We feel that we have not accomplished as much as we could have desired, yet the past year has not been altogether unfruitful of good results with us. We are gratified at being able to state that the church property so far as we know, is in good condition generally. During the year we have refitted the building bought from the German Lutherans on Drayton Street and Wayne, and we now have there a neat, comfortable house of worship. This has been done at a cost of \$1,404.48. Notes paid in the R. R. Bank \$3,850, taxes \$39.10, repairs to Trinity church \$412.11, repairs on parsonage \$28.50, amount donated to Sunday school \$300, sundry bills \$61.82, Received discount R. R. Bank \$2,434.49, from W. B. Adams \$1,954.72, Rent house and lot \$456.75, Contributions and Ladies' Supper \$2,038.77. We have no money on hand and still owe, say \$100. The only source of revenue that we have is the rent of the parsonage on State street, with this we pay our taxes and church repairs. We get from this source \$500 per year. We have given notice to the occupants of Andrew Chapel to leave on or before the first of January next, as we were notified that our next Annual Conference would appoint a preacher to that work. The church property in our hands consist as follows: Trinity Church \$40,000; Wesley Church and Lot \$10,000;

Andrew Chapel \$3,500; Trinity Parsonage \$1,200; House and Lot State Street \$3,000; Lot Barnard Street \$1,500; Total \$70,000. C. D. Rogers, Secretary Board of Trustees."

1869

The first quarterly conference met at Trinity parsonage January the 25th, 1869. Present: Rev. J. W. Hinton, presiding elder, Rev. G. G. N. McDonald, pastor of Trinity, Rev. D. D. Cox, pastor of Wesley, Bros. Heidt, McIntire, Rogers, Houston, Magill, Gammon, Tatum, Lachlison, Weaver, Russell, Clemence, Miller, Allen, Candell, Burrell and Bass. J. Houston, secretary. Robt. L. Haniker, a young man of Wesley was licensed to exhort in view that he intended to enter the ministry later. Rev. McDonald reported the Trinity Sunday school had thirty-five officers and 375 pupils and thirteen new members added to the church. Rev. Cox reported Wesley Sunday school growing with ninety-two pupils, prayer meetings well attended and five added to the church by transfer. It was resolved to take Andrew Chapel from the African Methodist Episcopal church and give it over to the colored members of the M. E. Church South. The African Methodist had refused to give the church property over and legal steps would have to be taken. Bros. R. Gentry and Robert L. Haniker were recommended to the Board of Education as suitable person for the Society to help financially. Weaver from Trinity and Miller from Wesley were elected to the District Meeting, as delegates. The stewards reported that Rev. McDonald be paid \$2,000 for the year, Rev. Cox \$500, and Rev. J. W. Hinton presiding elder \$400. The stewards of Wesley reported

that they would supplement Rev. D. D. Cox's salary with \$600.

The second quarterly conference for Trinity, Wesley and City Mission convened at the Lecture Room of Trinity Church, April 12th, with fourteen officials present. W. Morgan Weaver, secretary. Rev. McDonald reported Sunday school and church doing well and \$100 raised for the educational fund of the South Georgia Conference. Rev. Cox reported Wesley Sunday school growing and the church in a prosperous condition. Emanuel Heidt, Robert McIntire and Jas. Lachlison were elected Trustees for Wesley Church to fill the vacancies occasioned by the removal of James E. Godfrey, Moses Sinquefield and Jas. H. Laroche. This conference records the death of William Morel. Mr. Morel had been recording steward for twenty years or more. Part of this time he was trustee. He was discount clerk for the Planters Bank and his books are models of neatness and accuracy. Bro. Bass resigned as steward of Wesley church and Robert B. Reppard was elected. Henry Y. Wrighton was added to the board of stewards of Wesley. It was resolved to sell to Benjamin Gammon, Esquire, the northern half of lot on the Northeast corner of Columbia Ward and State street and to make sufficient titles for the same. This was the oldest Methodist church property in Savannah and antedates by several years the church site on Lincoln and South Broad now Oglethorpe Avenue. This property, the first church building remodel, was used for a parsonage for Wesley Chapel until Mrs. Mary A. Stafford bequeathed to Trinity Church her home on Barnard street and Orleans Square for a parsonage, in 1859.

The minutes of the third and fourth quarterly conferences were never recorded by William Morgan

Weaver, the recording steward. There is an item opposite his name in the Church Register: "Removed."

The stewards received and paid out this year \$4,042.53. There is no entry anywhere of pew rents or public collections. Of this amount raised, Robert D. Walker is credited with paying \$710.00. C. D. Rogers comes second as paying \$545.00. Rev. D. D. Cox was paid a salary of \$1,100 for the year and Rev. G. G. N. McDonald was paid a salary of \$2,000. Both lived in the Trinity Parsonage on Orleans Square, Barnard Street. The colored people of Andrew Chapel took over that property by paying the claims of the Trustees and changed the name of the church to "St. Phillip's M. E. Church."

The City Directory shows that Robt. D. Walker was continued as Port Warden and City Tax Assessor, and president of The Savannah Mutual Loan Association. C. D. Rogers and J. R. Saussy were officers of the Savannah Port Society. Emanuel Heidt was president of the Workingmen Mutual Relief Association.

During the year one hundred and seventy-six members at Trinity were transferred to Wesley Church. Rev. G. G. N. McDonald who has now served the Trinity congregation two years is transferred to Wesley where he serves the time limit, four years. During his pastorate Wesley Church is changed to Wesley Monumental Church.

## CHAPTER XIII

### LOOKING BACKWARD

THE Savannah post office now occupies the lot where once stood the courthouse of colonial times. The little slab court house of split boards was one of the first buildings erected under the supervision of General Oglethorpe. As the official clerk John Wesley occupied the courthouse perhaps more than any other building of the colony. A suitable bronze tablet on the west wall facing Whitaker street makes record of this fact:

#### JOHN WESLEY

Preached in the Court House Erected by  
Oglethorpe On this Lot From May 9, 1736,  
To November 27, 1737 (O.S.)

This Tablet Is Here Placed On the  
Bi-Centenary of His Birth June 28, 1903.

No doubt young Wesley strolled often beneath the classic trees on St. James Square, now Telfair, in going to and from his lodging place on Oglethorpe Avenue just beyond the location of Trinity Church. If he walked directly westward through the primeval grove he passed over the Trinity lot daily during the period he lodged on South Broad now Oglethorpe Avenue. Whitfield lodged at the same place during his stay in Savannah.

In looking backward to summarize the galaxy of religious heroes who so faithfully spent their talents and lives in Savannah in order that Methodism might grow strong and prosper, the conclusion is easily reached that no church can boast of greater knights of the cross



than Wesley Chapel and Trinity. The seed planted by these early sowers have burst forth from fertile soil and prospered under the strenuous cultivation. The bread cast upon the waters has returned many fold. The first pioneers were ridiculed, persecuted and in some cases driven from the town. All of their sacrifices will never be known.

Three of Methodism's greatest bishops came from this group of pioneers: Bishops Andrews, Capers and Pierce.

From the coming of John Wesley to the beginning of the Civil War between the States no Methodist pastor served the limit of years permitted by the General Conference. Dr. A. M. Wynn broke the record the first time when he was returned to Trinity, Savannah, in 1867, for his fifth year. In verifying the following list and the time each served much attention has been devoted to the research of facts regarding the presiding elders who labored with the pastors:

YEAR	NAME OF PASTOR	NAME OF
		PRESIDING ELDER
1736	John Wesley	Not organized
1737	John Wesley	Not organized
1769	Cornelius Winter	John Wesley
1784	Jesse Lee	Francis Asbury
1785	Beverly Allen	Francis Asbury
1786	Thomas Humphries	Francis Asbury
1786	John Majors	Francis Asbury
1787	Philip Matthews	Francis Asbury
1788	Hope Hull	Francis Asbury
1789	Richard Ivy	Francis Asbury
1790	John Crawford	Richard Ivy
1791	Hope Hull	Richard Ivy

1792	Hezekiah Arnold	Richard Ivy
1793	Wheeler Grisson	Richard Ivy
1794	John Bonner	Richard Ivy
1795	Hope Hull	Reubin Ellis
1796	Jonathan Jackson	Jonathan Jackson
1797	Josiah Randall	Jonathan Jackson
1798	Enoch George	Jonathan Jackson
1799	John Garvin	Jonathan Jackson
1800	Benjamin Blanton	Benjamin Blanton
1801	Jesse Lee	Benjamin Blanton
1802	Lorenzo Dow	Benjamin Blanton
1803	Lewis Myers	Jesse Lee
1804	Lewis Myers	Jesse Lee
1805	Josiah Randall	Josiah Randall
1806	Samuel Dunwoody	Josiah Randall
1807	Samuel Dunwoody	Josiah Randall
1808	James H. Mellard	Josiah Randall
1809	John McVean	Josiah Randall
1810	John McVean	Josiah Randall
1811	Urban Cooper	Lewis Myers
1812	James Russell	Lewis Myers
1813	James Russell	Lewis Myers
1814	James Russell	Lewis Myers
1815	Whitman C. Hill	Joseph Tarply
1816	Whitman C. Hill	Joseph Tarply
1817	Henry Bass	Joseph Tarply
1818	Soloman Bryan	Samuel K. Hodges
1819	William Capers	Samuel K. Hodges
1820	William Capers	Samuel K. Hodges
1821	John Howard	Lewis Myers
1822	James Andrews	Lewis Myers
1823	James Andrews	Lewis Myers
1824	Thomas L. Wynn	James O. Andrews
1825	George Hill	Robert Flornoy

1826	Charles Hardy	George Hill
1827	Elijah Sinclair	George Hill
1828	Elijah Sinclair	George Hill
1829	Bond English	Josiah Evans
1830	Benjamin Pope	Josiah Evans
1831	Ignatius Few	William Arnold
1832	Elijah Sinclair	William Arnold
1833	George F. Pierce	A. Hamill
1834	William Capers	A. Hamill
1835	Alexander Speer	Lovick Pierce
1836	J. E. Evans	J. W. Talley
1837	J. E. Evans	J. W. Talley
1838	James Sewell	J. W. Talley
1839	James Sewell	J. W. Talley
1840	Miller H. White	Samuel Antony
1841	J. E. Evans	Samuel Antony
1842	J. E. Evans	Samuel Antony
1843	Daniel Curry	J. E. Evans
1844	Josiah Lewis	J. E. Evans
1845	Caleb W. Key	J. C. Simmons
1846	Caleb W. Key	J. C. Simmons
1847	Alfred T. Mann	George F. Pierce
1848	Alfred T. Mann	Josiah Lewis
1849	James E. Evans	Josiah Lewis
1850	James E. Evans	Josiah Lewis

## ASSISTANT

1851	W. R. Branham	R. A. Conner	John W. Glenn
1852	Lovick Pierce	T. F. Pierce	John W. Glenn
1853	W. M. Crumley	W. B. McHann	John W. Glenn
1854	W. M. Crumley	J. G. Payne	John W. Glenn
		G. G. N. McDonald	
1855	T. H. Jordon	W. M. Crumley	John W. Glenn
		R. I. Hamell	
1856	Jos. S. Key	J. M. Dickey	J. B. Payne
		T. H. Jordon	
1857	Jos. S. Key	D. F. Holmes	J. B. Payne

		L. B. Payne	
1858	W. H. Potter	G. R. Wiggins	J. B. Payne
		W. P. Pledger	
1859	W. H. Potter	H. J. Adams	Josiah Lewis
		B. F. Breedlove	
1860	E. W. Speer	J. T. Norris	Josiah Lewis
		G. W. Yarbrough	
1861	J. H. Caldwell	W. S. Baker	Josiah Lewis
		J. T. Low	
1862	J. H. Caldwell	W. S. Baker	Josiah Lewis
		W. Knox	
1863	A. M. Wynn	J. W. Turner	A. T. Mann
1864	A. M. Wynn	J. F. Ellison	A. T. Mann
1865	A. M. Wynn		J. O. A. Clark
1866	A. M. Wynn		G. G. N. McDonald
1867	Robert J. Corley	A. M. Wynn	Walter Knox
1868	G. G. N. McDonald	D. D. Cox	J. W. Hinton
1869	G. G. N. McDonald	D. D. Cox	J. W. Hinton

### LOCAL PREACHERS

William Quantock, John W. Remshart, James E. Godfrey, Emanuel Heidt, James Quantock, Simeon Z. Murphey, V. Woolly, J. O. A. Clark, C. P. Cooper, George G. N. McDonald, D. B. Fickling.

### EXHORTERS

A. R. Ralston, O. C. Parker, Emanuel Sheftall and James G. Rogers.

### CLASS LEADERS

Benjamin Gammon, James G. Rogers, George D. Hardcastle, Emanuel Sheftall, Seaborn Goodall, Joseph O. Davis, James Quantock, Isaac P. Whitehead, Munson Jones, Emanuel Heidt, Orin C. Parker, Robert McIntire, Alexander R. Ralston, Frederick Otto, William Morel, James C. Hines, Henry W. Verstill, J. G. Neidlinger, N. K. Barnum.

### STEWARDS

Francis M. Stone, William Morel, Seaborn Goodall,

Joseph O. Davis, Robert D. Walker, R. A. Allen, I. P. Whitehead, James G. Rogers, James J. Snider, C. A. Magill, N. K. Barnum, Robert McIntire, John Houston, J. R. Saussy, C. D. Rogers.

### TRUSTEES

Francis M. Stone, Benjamin Snider, Seaborn Goodall, Asa Holt, Robert D. Walker, Robert A. Allen, Mordecai Sheftall, Emanuel Sheftall, John Cauthers, Robert McIntire, Joseph O. Davis, Emanuel Heidt, B. Gammon, J. E. Godfrey, C. D. Rogers, and C. A. Magill.

From this body of loyal Christians and staunch Methodist our many churches and thousands of members have grown and prospered, not counting the ministers and laymen from our ranks who have gone to other sections to bless the name of Methodism.

### CONFERENCES

Methodism in Savannah has been under five different conference connections. Georgia was a part of the North Carolina Annual Conference until 1787 when the Georgia Conference was organized with 1,100 members and six ministers. Bishop Asbury held the First Annual Georgia Conference in the fork of Broad River and the Savannah River at the house of James Marks in March, 1788. The second Georgia Conference was held at Tom Grant's meeting house in Wilkes County on March the 4th, 1789, and a membership of 1,629 was reported. Bishop Asbury says this is the first completed meeting house built by the Methodist in Georgia. At the third Annual Georgia Conference which was held at Tom Grant's, ten preachers were in the field by 1790. The fourth Conference met at Scott's

meeting house in Wilkes County. Bishop Coke was there, having accompanied Asbury on horseback from Charleston. The fifth Annual Conference disbanded and joined the South Carolina Conference. The reports show a heavy falling off of membership and lack of support.

The first year under the South Carolina Conference, 1793, Bishop Asbury made his first visit to Savannah. He was well received and preached several sermons, visiting Bethesda and Ebenezer. Samuel Dunwoody came from Charleston in 1806 and succeeded in creating an effort strong enough to build a small church which was later turned into a parsonage. Asbury came again in 1810 while Lewis Myers was presiding elder and John McVean was pastor. Josiah Randall had been on the district four years and had secured a trust lot for a meeting house. His mail was sent in care of Robert Bolton, a merchant, for letters to him were advertised as uncalled for when Lewis Myers came. John McVean had been living here two years in the cabin erected by Dunwoody in Columbia ward. James Russell lived here three years while building Wesley Chapel. The eloquent William Capers graced this house as his parsonage in 1819. The Georgia District quit the Carolina Conference in 1830.

The Georgia Annual Conference was again organized and met in Macon, January the 15th, 1831. It convened in Savannah in 1835, and again in Savannah on January 18, 1843. At this time much agitation and excitement were abroad in the state regarding Bishop Andrews who had married the second time a lady who owned some negro slaves, and was bitterly criticized by the bishops of the Northern states. The question was no more than this to many Southern Methodist: Bishop

Andrews' first wife having died he married a lovely Christian woman who was a slaveholder and thus he was made the innocent victim of unjust punishment by his Northern colleagues. In the Baltimore General Conference of 1836, the extreme abolition wing of New England Methodist seceded and formed the Wesleyan Methodist. Bishop Andrew presided at the Annual Conference here in 1843. He had preached here during the year 1823 and was the presiding elder in 1824. Andrew Chapel, the colored church, was named for him. He had done much for the negroes. Southern sentiment and especially Georgia was willing to back him up at any cost. At the General Conference in New York in May, he was asked to resign. George and Lovick Pierce and James E. Evans were there as delegates. Long and fierce debates were made. The North did not want division but wanted slavery condemned. The South did not want division but wanted justice for Bishop Andrew. The question then came up, could a bishop who was elected for life be deposed at any time. The venerable Samuel Dunwoody of South Carolina, made a remarkable speech, deep in Biblical logic and sound with the principles adhered to by Wesley on slavery. Bishop Soule replied. The question was put to a vote which resulted in 111 to 69. One New York man voted with the South—Charles W. Carpenter, who in 1819, lived in Savannah and was a great friend to struggling Methodism at that time. Bishop Andrew left New York that night for his home in Georgia, crushed and broken-hearted.

There was no division of sentiment in the South. It was a solid Methodism as solid as the South was politically and financially. The first Georgia Conference of the Methodist Church South convened in Athens,



January of 1846. There were but two brick churches in the State and only 49,000 members. There were no buggies and the preachers rode horseback. \$150.00 was the usual salary. There was not a church paper in the state. Emory and Wesley were struggling colleges. Such were the conditions of Methodism at the beginning of the Methodist Episcopal Church South in 1844.

But Georgia prospered coeval with the churches of Savannah. As the State developed the annual Conferences enlarged and wider fields were opened up for Christian cultivation. The distance from Rabun Gap to Tybee Light was too long and tiresome for the circuit rider to spend two weeks in order to meet his bishop and make a report. So after the smoke of the Civil War between the States had cleared up and the pulse of Methodism began to throb enthusiastically, it was found advisable to divide the Georgia Conference under the names of North Georgia and South Georgia Conferences. The South Georgia Conference assembled in Savannah in 1867 with Bishop Pierce in the chair. There were that year 19,626 Methodists in the territory assigned.

### PUBLICATION OF MINUTES

The annual Conference held at Fort Valley in December, 1895, passed the following resolution which makes the task of the historian easier to handle:

"Resolved, That hereafter the several boards of the Conference be instructed to appropriate a sufficient sum of money to publish our Annual Conference Minutes for gratuitous distribution."

### ACTS OF INCORPORATION

#### RELIEF SOCIETY

An act to incorporate the Relief Society of the Geor-

gia Annual Conference of the Methodist Episcopal Church.

Section 1. Be it enacted by the Senate and the House of Representatives of the State of Georgia in General Assembly met, That Samuel J. Bryan, Caleb W. Keys, Samuel K. Hodges, Lovick Pierce, Elijah Sinclair, Samuel Anthony, Lewis Myers, William J. Park, William Arnold, and George F. Pierce, be, and they are hereby appointed with their successors in office, Trustees for the Relief Society of the Georgia Annual Conference of the Methodist Episcopal Church.

Section 2. And be it further enacted by the authority aforesaid, That the aforesaid Trustees, with their successors in office, or a majority of them, shall have power and authority to make such by-laws and regulations as may be necessary for the government of said Society: Provided, such laws and regulations be not repugnant to the laws and Constitution of this State.

Section 3. And be it further enacted, That the said Trustees, and their successors in office, under the name and style of the Relief Society of the Georgia Annual Conference of the Methodist Episcopal Church, as aforesaid, may use a common seal, and are hereby declared to be capable of suing and being sued, pleading and being impleaded, contracting and being contracted with, and using all means necessary and lawful, for securing and defending any money, property, debts, or demands, which do now, or may hereafter belong to said Society.

Section 4. And be it further enacted by the authority aforesaid, That the said Trustees, and their successors in office, shall be entitled to hold all manners of property, both real and personal, and all donations, gifts, grants, bequests and legacies of money, or any other

things, together with any privileges and immunities which do now belong to the said Society, or which may hereafter accrue to it; and no misnomer of the corporation, shall prevent its rights, whenever it appears, or it can be ascertained that was the intention of the party or parties, to sell, give, grant, or bequeath any property, real or personal, or any right, or interest, to said Corporation.

Section 5. And be it further enacted, That the Trustees before named, their associates and successors in office, shall annually pay over to the Stewards of the Georgia Annual Conference of the Methodist Episcopal Church, all sums of money which they hold subject to the distribution, according to their by-laws, which money shall be paid over to the said Stewards, for the express purpose of being distributed among the preachers deficient in their quarterage, connected with the said Conference and the widows, and orphans of traveling preachers therein, according to the regulations provided for such distribution, by the discipline of the Methodist Episcopal Church.

Section 6. And be it further enacted by the authority aforesaid, That whenever a vacancy may occur in the said Board of Trustees, by resignation, removal, or otherwise, the Ministers and preachers of the Methodist Episcopal Church, composing the Georgia Annual Conference, while in conference assembled, may have the privilege of filling such vacancy; and the certificate of the President of the Conference, for the time being, witnessed by the Secretary shall be sufficient evidence of such appointment:

Provided, the said corporation shall not enjoy the capacity of purchasing, owning or receiving any real es-

tate which shall not be absolutely necessary for religious purposes.

Joseph Day, Speaker of the House of Representatives,  
Charles Dougherty, President of the Senate,  
George R. Gilmer, Governor.

Assented to December 22, 1838.

## THE GEORGIA ANNUAL CONFERENCE

An Act to be entitled an act to incorporate the Georgia Conference, and to invest therein the title to certain property, with the authority of the same.

Section 1. Be it enacted by the Senate and the House of Representatives of the General Assembly of the State of Georgia, and it is hereby enacted by the authority of the same, That William Arnold, Lovick Pierce, William J. Park, George F. Pierce, Samuel Anthony, James Evans, Alexander Spear, and other members of the Georgia Conference of the Methodist Episcopal Church, as recognized by the discipline of the said church, and their successors, be, and they are hereby incorporated and made a body politic, by the name and style of the Georgia Conference by which name they are authorized and empowered to sue and be sued, and to receive, hold and dispose of, for the purpose of said corporation, any property granted, conveyed or devised to them.

Section 2. And be it further enacted, That the members of said Corporation be, and they are hereby authorized to appoint all necessary officers, and to make all rules and regulations necessary for the well ordering of their affairs, not repugnant to the Constitution and laws of this State, or the United States.

Section 3. And be it further enacted, That the title to any land, heretofore devised by Thomas Grant, de-

ceased, of Jasper County, to the South Carolina Conference of the Methodist Episcopal Church be, and the same is hereby vested in the Georgia Conference, the said land having been relinquished by the said devisee to the members of the Georgia Conference, with full power to sell and dispose of same, and to execute the name of the said Corporation by such agent or attorney as may be authorized for the purpose, all necessary conveyance of the same, or any part thereof.

William B. Wofford, Speaker of the House of Representatives,

Robert M. Echols, President of the Senate,

Charles J. McDonald, Governor.

Assented to, December 11, 1841.

### TRINITY CHURCH

An Act to incorporate the Trustees for Wesley Chapel, Andrew Chapel, and Trinity Church, of the Methodist Episcopal Church, in the City of Savannah.

Section 1. Be it enacted by the Senate and the House of Representatives of the State of Georgia, in General Assembly met, and it is hereby enacted by the authority of the same, That Francis M. Stone, Benjamin Snider, Seaborn Goodall, Asa Holt, Mordecai Sheftall, Jr., Emanuel Sheftall, Robert D. Walker, Robert A. Allen, and John Caruthers, and their successors in office, be and they are hereby constituted a body politic and corporate, by the name and style of "The Trustees of Wesley Chapel for the Methodist Episcopal Church, South, in Savannah."

Section 2. And be it further enacted by the authority aforesaid, That the above named persons, and their successors in office, be and they are hereby constituted a body politic and corporate by the name and style of

"The Trustees of Trinity Church for the Methodist Episcopal Church, South, in Savannah."

Section 3. And be it further enacted, That F. M. Stone, J. R. Saussy, Daniel Heidt, R. A. Allen, Robert D. Walker, W. J. Way, J. E. Godfrey, Daniel Nelson, and Green Fleetwood, be and they are hereby constituted a body politic and incorporated by the name and style of "The Trustees of Andrew Chapel for the Methodist Episcopal Church, South, in Savannah."

Section 4. And be it further enacted, That each of the said corporations shall have a common seal, and shall be capable of contracting and being contracted with, of suing and being sued, of pleading and being impleaded, and of making such by-laws and regulations for their respective corporations as may be deemed advisable or necessary, not contrary to the Constitution and laws of this State, or the rules and discipline of the aforesaid Methodist Episcopal Church, South; and also that each Corporation shall have the power to purchase or acquire real or personal estate in any manner, and the same to sell again at pleasure.

Section 5. And be it further enacted, That all property, real or personal, which may now be held by said Trustees, or any other persons, for the use of the said churches, be and the same is hereby vested in the respective corporations before mentioned, to whom the same may equally belong, without further conveyance.

Section 6. And be it further enacted, That all vacancies in said Board of Trustees shall be declared and filled according to the discipline and rules of the Methodist Episcopal Church, South.

Section 7. And be it further enacted, That all laws or parts of laws militating against this act, be, and the same are hereby repealed.

Approved December 20, 1849.

## AMENDED IN 1859

An act to amend an act entitled an act to incorporate the Trustees for Wesley Chapel, Andrew Chapel and Trinity Church of the Methodist Episcopal Church, South, in the city of Savannah, approved December 20, 1849, and to appoint separate Trustees for Wesley Chapel in said city, and the property thereof.

Section 1. Be it enacted, That the above recited act be so amended, as that the following named persons, to-wit: Francis M. Stone, Benjamin Gammon, Alexander R. Ralston, Henry Stibbs, James A. LaRoche, Charles P. Laudersbine, James E. Godfrey, Vardy Woolley, Cornelius D. Rogers, and their successors in office, be and they are hereby declared and constituted a body politic and corporate, under and by the name and style of the Trustees of Wesley Chapel for the Methodist Episcopal Church, South, in Savannah, separate and distinct from the Corporation for Trinity Church, in the said Act named and declared, and with all the rights, powers and privileges in said act, mentioned as conferred upon the Trustees of Wesley Chapel, and separate and distinct from any other corporation in said Act mentioned.

Section 2. And be it further enacted, That all the property now held and recognized as the property of Wesley Chapel and its Trustees, shall always hereafter be considered as belonging to the Trustees of Wesley Chapel for the Methodist Episcopal Church, South, in Savannah, free and separate from the control or interference of any other corporation, in the said recited Act mentioned or constituted.

Approved December 19, 1859.

## AMENDED IN 1889

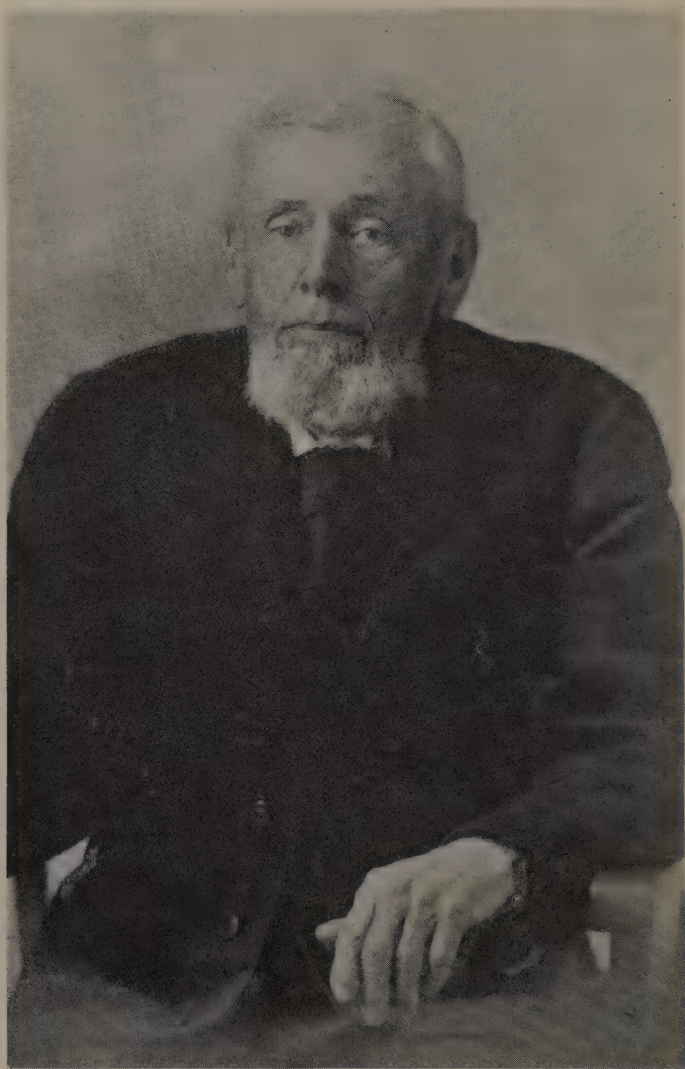
An act to change the name of "The Trustees of Wes-



ley Chapel for the Methodist Episcopal Church, South," in Savannah, to that of "The Trustees of Wesley Monumental Church of the Methodist Episcopal Church, South, in Savannah," and to this extent to amend the Act entitled an Act to incorporate the Trustees of Wesley Chapel, Andrew Chapel and Trinity Church of the Methodist Episcopal Church, South, in Savannah, Approved December 20, 1849.

Section 1. Be it enacted by the General Assembly of the State of Georgia, That the name of the church corporation called "The Trustees of Wesley Chapel of the Methodist Episcopal Church, South, in Savannah, in an act of the General Assembly of this State, approved December 20, 1849, is hereby changed to that of "The Trustees of Wesley Monumental Church of the Methodist Episcopal Church, South, in Savannah, and to this extent the said Act, which is entitled "An Act to incorporate the Trustees of Wesley Chapel, Andrew Chapel and Trinity Church of the Methodist Episcopal Church, South, in Savannah," is hereby amended.

Section 2. Be it further enacted, That all laws or parts of laws in conflict with this act are hereby repealed.  
Approved November 12, 1889.



CORNELIUS D. ROGERS,  
*a patriarch of Savannah Methodism.*

## CHAPTER XIV

### RECOLLECTIONS OF CORNELIUS D. ROGERS

A GOOD man is the master workmanship of God. A good man reflects in his activities the goodness of his Creator. A good man lives on in the hearts of his fellowmen though his body has passed away. Such was Cornelius D. Rogers—a good man, steward and trustee and Sunday School superintendent of Trinity for many years. Living to an honorable old age, 82 years, he delighted to muse upon the growth and greatness of his beloved church. He wrote out for his daughter, Mrs. H. E. Wilson, some of his experiences and reminiscence as an official of Wesley Chapel and Trinity Church. We are greatly indebted to him for many details and especially the registry of old Wesley Chapel. The following paragraphs illustrate how closely he followed the church in those days when it needed just such staunch friends as he was:

“For a great many years the Methodists of Savannah met for worship at the large wooden church at Lincoln and South Broad streets known as Wesley Chapel. In the year 1847, feeling that it would be desirable to have a better building in a more convenient location they built a new place of worship on St. James Square and called it Trinity Church. This church was finished and dedicated in 1850. The congregation worshipped there until September, 1854, when a great storm swept over Savannah and took the roof from Trinity Church and landed it on the northern side of President street, opposite the church. Wesley Chapel had been abandoned when the congregation moved to Trinity Church

but was re-opened after the damage to Trinity, and the congregation worshipped there until the repairs were completed which was in May, 1855, when the congregation was moved again to Trinity.

"Some of the old members of the congregation were much attached to the Chapel and desired to continue to worship there, and as it was thought desirable to have two places of worship in the city, Wesley Chapel was reorganized and a preacher from the conference was asked for. This congregation was kept up I think until about 1862, when it was finally abandoned, all the members going back to Trinity. Wesley Chapel was never reopened as a church after that. On the day that Trinity Church was reopened in May, 1855, I joined on probation, and six months afterwards I was received formally at Wesley Chapel of which church I had become a probationary member, being transferred from Trinity. I moved back to Trinity with the balance of the membership when Wesley Chapel was finally closed as a house of worship. I had been a member of the Board of Trustees of Wesley Chapel and this Board was not dissolved until after the sale of the Chapel which took place in January of 1868. I was appointed to sell the Chapel and did sell it to Mr. W. B. Adams for \$5,000.00, which went, of course, to the Board of Trustees of Trinity Church.

"After Wesley Chapel was closed Trinity continued to be the only Methodist Church of worship until the war closed and it was then concluded to establish another. I remember I was appointed to secure the place and Brother Emanuel Heidt was to get the furniture for it. Wesley Chapel parsonage, I sold to Benjamin Gammon in April, 1869. These deeds were given by the Trustees of Wesley. I secured a room in Chatham Academy. After waiting sometime for Brother Heidt to furnish the room, I asked him why he did not attend

to his part of the committee work, he answered me, 'Because I have other fish to fry.' I had the room furnished. A Sunday School was organized with Brother J. H. Newman as superintendent. The school met in the morning. I took a class with Brother Newman. I was then superintendent at Trinity which met in the afternoon. I had been superintendent at Wesley Chapel but had resigned to go into the Confederate Army. Brother Wynn had been pastor at Trinity four years during the war but the people greatly desired to have him come back although it was thought doubtful if the Bishop would return him to Trinity, so I was sent to the Annual Conference at Americus to see Bishop McTyeire and state the case to him.

"When the appointments were read out, Robert J. Corley, a young man just starting in the ministry, was sent to Trinity and Brother Wynn was sent to Savannah as the city Missionary. So Brother Wynn came to Savannah his fifth year. This was 1867. The next year Brother D. D. Cox came and Brother Wynn went somewhere else. Brother G. G. N. McDonald came to Trinity. Brother Cox did good work but got discouraged because he said he could not do satisfactory work in a room. I asked him if he could do better work in the little church on Drayton Street. He told me that it would be fine there. I told him to meet with the stewards that night and be able to back me up with a speech. I said to the Board that I would give \$50.00 towards repairing the little church. Brother McIntire spoke up and said: "I don't think Brother Rogers is able to give so much but I will give \$100.00." Brother Walker said: "I will see you Bob, with another hundred," and the members of the Board kept on subscribing until they had run the amount up to eight or nine hundred dol-

lars. I had previously made a calculation and told them that I thought it would take about \$1,200.00 to complete the work. Brother McIntire and myself were put on a Committee to do the work. After the meeting Brother McIntire said to me: "You have more time than I have, so you attend to the work and you can call on me for any money you need."

"I hired a carpenter, bought the lumber, ordered sashes, employed a tinner to patch the roof which I think had about a thousand holes in it, and in a very short time I had the church in order for worship. I got Brother J. S. Key who is now a bishop, to come and dedicate it. I think he came from Macon. He was stationed here in 1856. Brother Cox moved his mission in, which I think had about 70 members and everything went on splendidly.

"I will now tell you how Trinity Church came in possession of the little church on Drayton Street. Before the war a German Lutheran preacher, named Epping, formed a congregation of Germans and having bought the lot, built the little church. They ran short of money and to finish it, had to mortgage the church for, I think, probably \$1,500 or \$2,000. The congregation did not hold together very long and finally broke up. I think it was in the early part of the war when old Sister Stafford, a member of Trinity Church, died and left to that church her residence, now Trinity Parsonage, besides a number of negroes. The negroes were sold by the Trustees and the money put in the bank. Of course, it was Confederate money. Knowing that Mr. Epping's congregation was broken up and the church closed, I went to him and asked him if the church could be bought and at what price. He told me if the Methodists wanted it all they had to do was to pay the mortgage and they



could have it. I had been looking out for an opening for our Methodist people in that part of the city for some time, and I thought it a splendid opportunity. I knew that the Trinity Trustees had the money in the bank and could take up the mortgage on the little church. I called the Chairman's attention to it and he called a meeting. I had talked with James Snider, a prominent member of the Board but to my surprise the Trustees declined the idea so the Confederate money remained in the bank and became worthless.

"When it was offered to the Trustees for the amount of the mortgage it was in good order and ready for the occupancy as a church, but later when the Trustees bought it for good money, there was not a vestige of wood about it except the rafters that held up the roof. The Yankee Army, when it occupied Savannah, took possession of it and completely gutted it, leaving nothing of the church but the bare walls and the roof full of holes. This was the condition of it when Brother McIntire and I started to fix it up for Brother Cox to carry on his mission in. The next year Brother Cox was transferred to the North Georgia Conference I think, since the Georgia Conference divided in 1867.

"I went to the Conference that year and asked Brother Osgood Clark to send Brother Wynn to Wesley Church. He answered me right off: 'I would do it in a minute if I was not afraid Brother Wynn would consider it an affliction.' Brother Wynn was read out for Wesley.

"Brother Wynn was pastor of Trinity Church when the purchase of lot number 27 of Calhoun Ward was made and the city missions when the little church was bought. After Brother Wynn was sent to Wesley he began at once to agitate the building of Wesley Monu-



mental Church. This lot number 27, on which now stands Wesley Monumental Church, was owned by a Rev. Mr. Pryse, a former resident of Savannah, but then living at Montpelier, Georgia. I wrote to Mr. Pryse and he answered that he would sell it for fifteen hundred dollars. A meeting of the trustees was called and I was authorized to buy the lot. I think this was in January, 1866. The Germans had scattered so badly that I was about fourteen months getting the deed signed for the little church property. It was one of the happiest moments of my life when I realized that my efforts had been crowned with success for I knew that this was a fine location for a church. I am not sure that it ever occurred to me that the wreck of the building could be utilized as a church before the day I asked Brother Cox how he would like to have it fixed up and made his headquarters. I think I paid \$3,000 good money for the property. It could have been secured from Mr. Epping for \$2,000 Confederate money.

"After buying the two lots on which Wesley Monumental now stands, Mr. John Stoddard offered to exchange with us the two lots on which the Jewish Synagogue—Mickve Israel—now stands then owned by him, we to pay him a difference of \$3,500 between the two lots and his. This was agreed to but before the papers were drawn the congregation of the first Presbyterian Church heard of it and sent their officers to us to ask us not to make the exchange as they thought it would ruin their property to have another church so close to theirs. They asked us as Christian brethren to accede to their request for the reason given. Our Board considered the matter and although there was considerable opposition to it we concluded to do as they wished, provided Mr. Stoddard would release us from our bargain. Without

his consent we would do nothing, of course, but consummate the trade. Next day I gave to him our reason to be released from the trade, the request of his Brother Presbyterians. At first he was not inclined to release us. I told him we could sing and preach as loud as anybody and if we were not released he must be the one to bear the censure of his brethren. At last he consented. Some of our Methodist friends held that it was the greatest mistake ever made by Savannah Methodists to cancel our agreement with Mr. Stoddard.

"When the question of a name for the new church was brought up in the quarterly conference, Brother McDonald moved that it be named Wesley Chapel. I opposed it on the ground that I was opposed to calling any Methodist Church, a chapel. I said this was done in England to distinguish them from the Church of England but it should never be done in this country. I was strongly in favor of Wesley Church, but not Wesley Chapel. The conference took my view and it was adopted to name it Wesley Church. This name was retained until it was decided to build a large new church as a monument to Mr. Wesley as this city had been his field of labor while in America. We thought a large subscription list could be obtained both in England and America by making this Church a monument to Mr. Wesley, but it turned out otherwise. We changed the name to Wesley Monumental Church but I doubt if it brought us a dollar. Dr. J. O. A. Clark even went to England to ask for subscriptions but failed completely. Giving the name of Wesley had no significance whatever in reference to the church being the successor to old Wesley Chapel. Any other name might have been given it just as well.

"When it was determined to build a large, new church

we calculated the cost at \$75,000. Of course we did not expect to complete it at once. Besides the money we had from the sale of the property, Trinity had a house on South Broad street (Oglethorpe Ave.) that had been left to it by Mrs. Maria Edwards. This, I was authorized to sell and did sell it to Rev. Richard Webb, for I think, \$8,500.00. This went in the new building besides subscriptions taken up from time to time. Almost all the money to build *came from members of Trinity Church*. We started out to build up the walls, put in the windows, cover the roof and finish the basement, making it suitable for worship, leaving the towers and the main auditorium room to be finished by our successors of the coming generation. We thought we would be able to do this with the money we had on hand but found out when we had got that far, we were about eight thousand dollars in debt.

"We raised \$8,500.00 by mortgaging the church but found that the interest account was hard to carry. All at once it came out that the mortgage had been lifted from the church and although he never would acknowledge it, we all knew that it was done by our Brother, Robert McIntire. I think he put into Wesley Monumental Church about \$15,000.00. Col. R. D. Walker was chairman and I was treasurer of the Building Committee. I was accorded the honor of throwing out the first spade full of earth when the building was commenced.

"To Rev. A. M. Wynn and Robert McIntire the Methodists of Savannah are indebted more than any other two men for Wesley Monumental Church. The question was brought up in the quarterly conference by Brother Robert McIntire if Wesley Monumental Church was the successor to Wesley Chapel and the

Presiding Elder, Dr. Alfred T. Mann, answered Brother McIntire very quickly that Trinity Church was dedicated as the successor of Wesley Chapel and in a legal sense so known in the Conference ever since the change was made and the old wooden building abandoned.

"As the sole survivor, at least among the men, of what might be called the old time Methodists in this city, I have been called upon to make this (Epworth Church) presentation today. R. D. Walker, Robert McIntire, C. H. Carson, and Benjamin Gammon and R. B. Reppard and J. R. Saussy and others that I might mention staunch supporters of the Master's cause and of Methodism—have all passed away to their reward and their works do follow them. The time is not a propitious one for me to tell these younger Methodists about what Methodism has done and is doing in our city for the spread of the Gospel and the upbuilding of our Savior's cause in Savannah. I invoke God's richest blessings upon these younger Methodists, two of whom, R. D. Walker's son and C. H. Carson's son, stand with me today in this presentation."

The first Trustees of Savannah District Parsonage at Guyton, Georgia:

C. D. Rogers, Chairman; C. H. Carson, Rec. Secretary; R. B. Reppard, F. H. Marshall, A. E. Bird, W. S. Simmons, S. H. Jones, J. H. Daniels, W. M. Hobby, J. M. Caswell.

## THE CHANGE OF CHURCH NAMES

Wesley Chapel to Trinity.

City Mission to Second Methodist Church to Wesley Church to Wesley Monumental.

New Houston Street Methodist to Grace Methodist Church.

Marvin Church to Seventh Street Methodist to Epworth Church.

Park Avenue Sunday School to Asbury Memorial Church.

Fifty-Seventh Street Mission to Pierce Memorial Church.

Thunderbolt Mission to Wesley Oak Church.

## CHAPTER XV

### THIRTY YEARS AT TRINITY 1870-1900

**D**R. JAMES E. EVANS spent nine years at Trinity Church and two years on the district as presiding elder. He came in 1836 for two years, again in 1841 for two years and in 1849 for two years. He returned in 1870 for three years and was transferred to the North Georgia Conference where he died in 1886 at the age of 76. The congregation loved him and he loved Trinity. The Savannah Daily Republican of December 15th, 1872, has the following editorial:

"This eminent divine, who has been occupying the pulpit of Trinity M. E. Church for the last three years, with great acceptability, left our city by the Central train yesterday for Augusta, the future scene of his usefulness, where he will take charge of St. James Church on the north side of Greene Street. We need not commend the Doctor to the Methodist and citizens of Augusta, as his name and fame have long preceded him, but we have to mingle our regrets with those of his late congregation in this separation of pastor and people, and are satisfied the Reverend gentleman bears with him the good wishes of all who enjoyed his ministrations and pleasure of his acquaintance in Savannah. The reason for such a separation may be right in the main, but we are inclined to doubt their utility, for just as preacher and people get warmly attached to each other, a fiat goes forth from the Conference, and they are separated. Of course that must be the ultimate destiny of preacher and congregation, but we conceive that end

should be produced by death or superannuation. We find no fault with our Methodist friends for thinking differently, but what we do deplore is the deprivation of our city of a citizen whose counsels could be illy spared at any juncture. In our loss Augusta gains one of the most able divines of the South Georgia Conference."

Rev. Howell H. Parks came from Augusta and succeeded Dr. Evans for two years. Then came Dr. Edward H. Myers for nearly two years when he succumbed to the yellow fever epidemic that befell the city in 1876. He was held in high esteem by Catholics, Jews, and Protestants alike. On the memorial tablet to the left of the pulpit may be seen these words: "I am ready and have been for a long time were the dying words of our pastor, Rev. Edwards H. Myers, D.D., who fell at his post, a martyr to duty, September the 26th, 1876, in his 61st year. In the pulpit an able expounder of the sacred scriptures, in the social meetings of the church a faithful exhorter to duty, in his ministerial relations instructive and sympathetic. We would perpetuate his name and influence by this memorial of love and esteem." Miss Mamie Myers, his grand-daughter is Trinity's missionary to Korea. Dr. Myers came to Wesley Chapel in 1841 from a professorship in Wesleyan College, Macon, to serve six months as a junior preacher to Dr. James E. Evans.

The first church directory and Sunday program of the city churches began to run regularly in The Savannah Daily Republican of January the 5th, 1873. The Sunday Schools of Trinity and Wesley were in the afternoon at three thirty o'clock. The Evangelical Alliance embraced the following churches: Trinity, Lutheran, Wesley, Independent, Baptist, and First Presbyterian.



The Daily Republican, January 12, 1873, announces that Bishop Marvin has arrived in the city by steamer from Florida and will preach at Wesley and Trinity during the week, alternating the night services.

February the 4th, 1873, The Republican announces the death of Robert A. Allen, a landmark of Savannah and Trinity Church. "Truly a good man has departed, and left the foot-prints of a noble example behind." Born in 1807, he died at the age of 63. He was a member of the Legislature of Richmond County before he took up residence in Savannah. For years he was a prominent merchant on Bay Street, a director of the Savannah and Augusta Railroad, and a member of the city Council. As a trustee and steward of Trinity he was devoted to his church. The Republican says: "Though successful in business he never accumulated a fortune for his generous impulses and unselfish charity were innate principles with him."

Dr. James E. Evans of Augusta and Dr. A. Means of Emory College visited Trinity February 14th, 1873, on its anniversary occasion. Dr. William M. Punshon of England, visiting the churches of Canada and America, preached at Trinity, Sunday, March 2, '73, on "Love Feast" day and the reporter for the Republican says that it was good to see all the protestant ministers who had come to hear this eminent divine, gather around the table in common brotherhood.

Says the Republican of Tuesday, May the 6th: "The Annual Spring Picnic of the Sunday Schools of Trinity and Wesley Churches takes place today at Potters Grove. No one is allowed on the steamer until the schools are on board. Steamer Rosa will leave the wharf at the foot of Drayton street at 8 o'clock. C. A. Magill, Chairman of Committee." Next day's paper

says the boat was crowded to capacity and every one enjoyed the occasion.

A history of the churches of Savannah of less than a column in length occurs in the Savannah Morning News of August 18, 1873. Of the Methodist it says: "The First Methodist Church was founded about the close of the last century. In 1812 Wesley Chapel, the second building erected by the church, was located upon South Broad Street. The first church was on the north-east trust lot, on Columbia Square. The fine building on St. James Square—Trinity Methodist Church—was erected in 1848 and is a splendid structure. The denomination has now two fine churches, Trinity above noticed, and Wesley Methodist Church, on Drayton St. between Wayne and Gordon."

Trinity began to raise money for her large pipe organ in the spring of 1874, for this news item may be found in the Morning News of May the 22nd: "Rev. W. E. Munsey, D.D., will deliver a lecture at Mozart Hall this evening on 'The Ideal—Art—Music' for the benefit of Trinity Church, the proceeds to buy a new organ." On July the 19th there is a notice advertising a steamboat excursion on the river for the organ fund of Trinity church.

The greatest event in Trinity's history for the year 1874 was the entertaining of the South Georgia Conference in its Eighth annual session. Bishops George Pierce and Wightman were present and were the guests of R. D. Walker. One hundred ministers were present and about twenty-five laymen. The Savannah District delegates were: J. W. Cheatham, Emanuel Heidt, C. R. Pringle, J. B. Jones, and E. F. Lawson. The churches of the Baptist, Presbyterians and Lutherans were thrown open and were occupied by the Methodist

ministers on Sunday. Bishop Pierce preached Sunday morning at Trinity and Bishop Wightman at night. The building was crowded. A missionary collection was taken during the conference. Trinity contributed \$900 and Wesley \$500.

On reviewing the one hundred ministers who passed the character examination under the severe tests of the bishop, *The Daily Advertiser* of December the 13th, 1874, says: "As showing the stuff of which Methodist preachers are made of, the name of T. S. Armistead was called. This preacher labored on the Camden Circuit which the presiding elder remarked, was one of the most laborious in the Conference, intersected by water courses, indented by arms of the sea, where the preacher, in order to reach his rounds of appointments, would have to wade creeks. He stated that this brother had gone hungry, and that in a section known as 'Wild Neck' where the bears and other wild animals, as well as the people, were wild, he had gone, and hunted and fished and slept with these people in order to gain their confidence and consent to preach to them."

Sunday, May 2, 1875, *The Daily Advertiser* says: "The Sunday School of Trinity M. E. Church will celebrate the 53rd Anniversary this evening, at 8 o'clock in the church on St. James Square. There will be speeches and songs, with reports from the various officers of the school. The public will find an interesting occasion." On two previous anniversaries, R. D. Walker, Jr., and Dr. A. G. Haygood had made the addresses. During the week of June 20th to 27th, Bishop Pierce spent the week in Savannah and preached both Sunday morning and night at Trinity.

The *Morning News* of August 7th, 1875, published a long list of tax payers of Chatham County who pay

on more than \$10,000 worth of property. Among Trinity's officials and members may be found the names of B. Gammon, G. M. Heidt, Robert McIntire, E. L. Neidlinger, William Remshart, R. B. Reppard, C. D. Rogers, William Swoll, A. J. Miller, and Robert D. Walker and others. Many of these ran over thirty thousand dollars which were given in at less than 50 per cent. of the real value owing to the previous carpetbag rule that the state and county had just overthrown.

Bishop R. S. Foster preached at Trinity, Sunday, January 23rd, 1876. Both Trinity and Wesley continue to have their Sunday Schools in the afternoon.

The Morning News of February 16th says: "The ladies of Trinity Methodist Church opened their Valentine party festival at Lovell's new building last evening under flattering auspices. Considerable merriment was occasioned by the Valentine feature of the affair and a brisk trade was done in the sale of badges. The refreshment and fancy tables on the left of the room were under the charge of Mrs. M. J. Dixon, assisted by Mrs. Burrell, Mrs. R. D. Walker, Miss McNorrell, Mrs. George P. Harrison, Mrs. Charles Smith, Miss Emma J. Dixon, Mrs. Julia McNorrell, Mrs. George Walker, Miss Ada Harmon and Mrs. Jordon. Those on the right were under the charge of Mrs. Robert McIntire, assisted by Mrs. Dr. Myers, Mrs. Clayton Miller, Mrs. Jane Mallery, Miss Murchison, Miss Bessie Wright, Miss Georgia Wright and a bevy of fair young ladies whose names we were not favored with." The next day's paper said that there would be on exhibition at Mrs. Dixon's table for that night a magnificent Chinese robe presented Rev. Dr. Myers by an American missionary in China.

The 54th anniversary of Trinity Sunday School was

celebrated Sunday night, May 7th, 1876. The classes of the following teachers were presented banners: Mrs. Mallory, Mr. Houston, Mrs. McNorrell, Miss Honiker, Miss Georgia Landershine, Miss F. A. Dorsett, C. A. Magill, Miss J. A. Mustin, Dr. Myers, J. H. Hosborne, Mrs. Harmon, Mrs. Walker, Miss Imogene Dixon, Miss Spann, Miss Stanley, Mrs. E. H. Myers, Miss Mary Myers, T. H. Bolshaw, Class 17, G. C. Saussy, Mrs. General Harrison. Rev. A. M. Wynn of Wesley Church addressed the Sunday School. The superintendent said that the banner used in the first Sunday School organized in 1822 was still in possession of the school. The next year at the 55th anniversary an innovation was put into practice by having the boys and girls to make the speeches. On this occasion the orators were Master Henry J. Atkins, George Withington, and Jimmie Dixon. Superintendent Clayton P. Miller reported 25 teachers and 227 pupils. The new teachers added were: W. K. Ketchum, Mrs. Walters, and Mrs. Swoll. Mr. R. B. Reppard gave the school its first blackboard this year. New books to the number of 513 had been bought for the library this year.

On May the 12th, 1877, the Morning News describes at length the Trinity Methodist Festival then under way conducted by the following ladies of the church: "Gothic Bower" by Mrs. A. E. Palmer, "Bower of Beauty" by Mrs. G. P. Harrison, "Floral Department" by Miss Jordon, "Pavilion" by Mrs. R. D. Walker, "Spanish Pavilion" by Mrs. George P. Walker, "Gothic Arch" by Mrs. J. C. Thompson, "Soda Fountain" by Mrs. Jane Mallery, "Lunch" by Mrs. Harris.

Brother C. A. Magill, a staunch friend of Methodism and a devoted member of Trinity died on Decem-

ber 20th, 1877. He had served the church as Sunday school superintendent, teacher, trustee, and steward. We notice at this time that all three of the Methodist preachers in the city are beginning to use the newspaper church directory regularly and even announce the subject of the sermon.

During the year 1878 the stewards of Trinity raised for current expenses \$2,910.78 and spent it according to the following figures: Brother R. J. Corley, pastor, \$1,800; Rev. A. T. Mann, presiding elder, \$382.50; Music and Books, \$222.48; Sexton \$216; Gas \$62.40; Bills of 1877 \$14.70; Trustees and Repairs \$162.70. Among the largest contributors may be found the names of A. C. Harmon, R. D. Walker, Turner, H. J. Dickinson, Mrs. M. A. Murchison, W. A. Jordon, Exley, McNorrell, G. P. Harrison, A. J. Miller, Thompson, Heidt, Bolshaw, Partridge, Saussy, Marlow, C. F. Stubbs, McIntire, Strong, B. Gammon, Wiggins, Stewart, Tatem, Neidlinger, and Reppard.

R. B. Reppard is president of the Savannah Port Society and Superintendent of Trinity Sunday School. E. L. Neidlinger is one of the managers of the Port Society.

At the 57th Anniversary of Trinity Sunday School held May the 6th, 1879, Supt. Reppard reports thirty-three teachers and 196 scholars, 513 volumes in library and a total of \$603.46 collected for the year.

The Albany News of May the 26th says: "The lecture of Mr. R. B. Reppard of Savannah, on last Sunday afternoon, to the Sunday School children of the city, was highly appreciated and much enjoyed by all who heard him. The style of the lecture is an innovation upon the usual manner in which our children are talked to when they attend such occasions. Mr. Reppard was

bright, pungent, and cheering in his talk and his illustrations were as beautiful to the heart and soul as a fine picture etched on a canvas is to the eye. He held the strict attention of all. We thank Mr. Reppard for his coming. He did much good. We hope he will come again."

On December the 8th, 1879, the Annual Missionary Meeting of the Methodist Sunday Schools of the city met at Trinity. There were in attendance Supt. Charles H. Dorsett of Wesley, General George P. Harrison of New Houston and R. B. Reppard of Trinity. Ministers: A. T. Mann, presiding elder, Dr. W. H. Potter, R. J. Corley, J. O. Branch and J. W. Simmons. During the year Trinity collected for missions \$469.75, Wesley \$417.00, New Houston \$83.70. Mr. Reppard is commended very highly by the newspapers for his talk and illustrations on the blackboard. The Missionary Society of the Sunday School was organized in 1868 and had contributed up to that time \$5,261.

Robert J. Corley took up the pastorate in 1877 and immediately demonstrated his usefulness by organizing Grace Church on Park Avenue and Jefferson Streets. He died in the fourth year of his good work for Trinity and the year was filled out by Rev. Robert W. McDonald. On the west wall to the rear of the pulpit may be seen a memorial tablet with these words: "To the memory of Rev. Robert J. Corley who departed this life March 28th, 1881, in his 38th year of his age. He was an earnest and successful preacher of the gospel for fifteen years. During the last four of which he was pastor of this church beloved by all the people and greatly blessed in his labors." He was buried at Marianna, Florida.

In 1881, Rev. James O. Branch began the pastorate



which resulted in three years of very successful work. Then came Thomas T. Christian for four years. He was liked so well that only the time limit removed him. In 1884, the first year of his pastorate the South Georgia Conference convened in Savannah for the third time, just ten years from the second time it was held in Savannah. The members of the South Georgia Churches had almost doubled and the Sunday Schools had more than doubled.

This year, 1884, the stewards raised \$3,956.84. The names of Baker, Reppard, Saussy, Exley, Walter, Miller, Tilton, Heidt, Rogers, Quantock, Walker, McIntire, White, Houston, Tatem, Jordon, Williams, Gammon, Neidlinger, Wilson, and Roberts are familiar entries in the cash book and show who were the pillars of Trinity at that time.

Throughout America on the first Sunday in January, 1884, centenary services were held. The bishops ordered the ministers to review the one hundred years of Methodism in America. Rev. T. T. Christian had hearers for every seat available in Trinity. The Morning News gives his entire sermon. After summarizing his discourse by giving historical facts and figures of world Methodism, American and Georgia Methodism, he touched upon Savannah Methodism and concluded his address with these words: "Trinity Church is the mother of them all!"

At the first quarterly conference Brother Christian reported having received eighty-six members at the revival meeting just closed. The State Sunday School Convention met this year at Macon and R. B. Reppard, C. D. Rogers and E. L. Neidlinger carried thirty of the orphans to the convention. Reppard was elected State President.

On September the 7th, Trinity held a memorial service in honor of Bishop George Foster Pierce who had recently died after fifty-four years of continuous labors for his church and Lord. The congregations of Wesley and New Houston were present. Hon. J. R. Saussy, S. B. Adams, Esquire, and John Houston made addresses. The Women's Missionary Society of the South Georgia Conference convened for its first session at Trinity, November 2, 1884. Mrs. R. D. Walker was elected president.

It was during the early part of this year that Rev. T. T. Christian opened a mission Sunday School which was called Marvin and located on Roberts Street. It was a morning Sunday School and prospered from the first. Its history will be given under the chapter on Epworth Church now located on Bull Street. C. P. Miller was the superintendent.

Wesley Monumental Church entertained the South Georgia Conference during December this year and it is of interest to know the homes in which a large number of ministers were guests. Bishop Granberry and W. R. Rogers were with C. D. Rogers at 156 Jones Street. Revs. M. H. Gallaway, E. J. Benton, G. S. Johnson, and L. B. Payne stopped with Robert McIntire at 183 Broughton Street, Revs. I. S. Hopkins, R. W. Lovett, R. M. Lockwood, and J. W. Simmons were with Hon. J. R. Saussy at 145 Gordon Street. Revs. A. T. Mann, J. B. McGehee and E. H. McGehee stopped with E. L. Neidlinger. Rev. J. B. McFerrin and Robert Young were the guests of R. D. Walker at Oglethorpe and Whittaker. S. B. Adams entertained Rev. A. M. Wynn at Jefferson near Bolton.

The Morning News records a happy event of December the 18th, 1884. It says: "Today is the 50th

anniversary of the marriage of Col. and Mrs. Robert D. Walker. Mrs. Walker, nee Pierce, was the daughter of Rev. Reddick Pierce, the brother of the late Dr. Lovick Pierce, of Cokesbury, S. C. The marriage took place in that town at six P. M., December the 18th, 1834, the ceremony being performed by Rev. Malcolm McPherson. Col. Walker is a native son of Charleston, and came to this city about thirty-five years ago. His father was Thomas Walker of Edinburg, Scotland. Since the day he arrived in Savannah, Col. Walker has grown in esteem and confidence of his fellow citizens, and to-day no one stands higher in all that makes a true man. His wife is known as one of Savannah's most charitable ladies, and is identified with every movement which



REV. THOMAS T. CHRISTIAN,  
*Pastor of Trinity, 1884-5-6-7, Presiding Elder of the Savannah District four years and then Assistant Editor and Business Manager of the Wesleyan Christian Advocate for many years.*

seeks to ameliorate the condition of the poor or unfortunate.

"Col. and Mrs. Walker have had eleven children, seven of whom are now living, and twenty-eight grandchildren, eighteen of whom are living, several of them gentlemen well known in this city. Two of these are children of Rev. Robert Walker McDonell, of El Paso, Texas, and the other child of Rev. George W. Matthews, pastor of New Houston Street Church, in this city. Mr. Matthews married the only daughter of Rev. George G. N. McDonnell, who married Col. and Mrs. Walker's eldest daughter. The Colonel has passed his three score and ten of life, but is to judge by his looks and energy he displays in business, twenty years younger. The Morning News expresses the sentiment of all the community who knows the esteemed couple when it wishes them many happy returns of their wedding day."

REV. THOS. T. CHRISTIAN'S PASTORATE,  
1884-5-6-7

It was during Brother Christian's administration that Trinity planted another mission which lastly developed into Epworth Church. Trinity prospered during his four years for he was loved and honored by all. The membership increased and good fellowship abounded. In 1885 his salary was increased to \$2,000 the highest salary paid to any Methodist minister in Savannah up to that time. The Presiding Elder was given \$425, the organist \$325, sexton \$260, and other expenses \$461.67. Trinity at this time was using its third method of collecting funds for current expenses. The old class-leader solicitation had passed away. The pew rent method only lasted a few years, and now she was experimenting on the coupon and ticket plan. This

seemed to work fairly well for awhile. The fourth year the collections from all sources amounted to \$3,602.71. This year, 1887, we find the same faithful regime among whom may be listed: R. D. Walker, G. P. Harrison, J. R. Saussy, J. C. Thompson, W. A. Jaudon, C. D. Rogers, W. B. Mell, J. P. Williams, W. L. Exley, C. F. Cler, Robert McIntire, M. S. Baker, S. A. White, B. Gammon, J. C. Waite, A. C. Harmon, John Houston, E. L. Neidlinger, J. W. Wilson, Emanuel Heidt, Major N. O. Hilton, A. B. LaRoche, E. T. Roberts, C. A. More, Mrs. Stubbs, R. D. McDonell, R. H. Tatem, A. J. Miller, J. G. Sexton, C. P. Miller, W. C. Travis, T. M. Fleetwood, W. E. Morgan, and L. Haynes. Mr. R. B. Reppard and family had been transferred to Wesley Monumental Church where he was made a steward and trustee. Samuel B. Adams had withdrawn and afterwards joined Wesley Monumental Church where he was made chairman of the Board of Stewards and Trustees. As a Sunday School official and teacher he was highly esteemed by all and through his influence one of the best Sunday Schools in the city was maintained. Judge Adams has been honored by his fellow citizens of the state and is loved deeply by the brethren of not only his church but all of Savannah Methodist.

#### MEMBERS TRANSFERRED FROM TRINITY TO WESLEY BETWEEN 1875 AND 1895

Nettie C. Evans	John Goodman
Mrs. Farrell	Antony Goodman
Mary Goodman	Ann E. Humphreys
Rosa Goodman	Charles Hoffman
Laura Goodman	Mrs. Eliza Hanney
Nellie Goodman	Kate Hanney

Johnny Hanney	Eliza M. Spann
Eva Harris	Margaret Spann
Mary C. Mayers	Frank Stewart
Caroline Middleton	Lillie Spann
Frances S. Morgan	Mary P. Thomas
Mary Morgan	Sarah J. Williams
Fannie G. Morgan	Emma Williams
Horace Morgan	Mrs. Emily White
Mrs. Aone Morgan	Clayton P. Miller (1887)
Eva Middleton	Mrs. Ellen Miller
Margaret E. Ryan	Bessie Miller
Mary C. Reppard (1886)	Samuel B. Adams (1887)
Robert Blair Reppard (1887)	I. H. H. Osborne
J. R. Strate	Mary S. Osborne
	Harriet L. Zitttrour

#### MEMBERS TRANSFERRED FROM TRINITY TO NEW HOUSTON AND GRACE TO 1895

Elizabeth Fisher	Rosa Lee Seckinger
Susannah Harris	Charles E. Sandberg
Elijah A. Harris	Emaline G. Sandberg
Mary Harris	Bartow Story
Fannie Harris	Alice Smith
Mrs. M. T. Hickson	Isabelle Smith
Sirene Hardy (1887)	Mrs. Mary Wilson
Ann E. Jeffers	Wheeler Wilson
Ellen Lee	George G. Wilson

Mary E. Wilson

#### MEMBERS TRANSFERRED FROM TRINITY TO MARVIN TO 1895

Mrs. E. A. Bingham	Williamson Butler
Susie Bingham	Mrs. W. G. Butler
Mary Ann Blitch	Jas. L. Christain

Mrs. Clifford Christian    Mrs. Alice Griffin  
Mrs. Mary E. Jeffreys

Rev. E. H. McGehee was appointed to the pastorate of Trinity in 1888 and spent only one year. Dr. S. A. White was superintendent of the Sunday School. The Morning News in its report of the Sunday School anniversary says: "Trinity Sunday School is in its sixty-seventh year and is older by five years than either the Presbyterian or the Baptist Sunday Schools. Eighty-five years ago the three denominations formed a Union Sunday School which was kept up for twenty years when Trinity Church withdrew and established a Sunday School of its own. Within five years afterwards the Baptist withdrew, and it was not until then that the Presbyterians and Baptist established Sunday Schools of their own."

Trinity Quarterly Conference passed the following resolution: "Resolved, That a committee of three be appointed to attend the quarterly conference of Wesley Monumental Church and New Houston Street Church and say to them that we would be glad if they would each appoint a Board of Trustees to take charge of their property; and be it further resolved, That the Board of Trustees of Trinity Church be and they are hereby authorized to transfer severally to the elected Board of Trustees of Wesley Monumental and New Houston Churches, their property each to each. E. L. Neidlinger, S. A. White, and M. S. Baker, Committee." It was a year, however, before the deeds were recorded at the county court-house.

Rev. J. R. McCleskey was given the Trinity pastorate in 1889 and also spent the year 1890. Then came Rev. A. J. Jarrell for three years. In the meantime Robert McIntire caused to be erected with his own



funds a large two story Sunday School building and with his usually exercised generosity, presented it to Trinity free of any obligation whatever. A mural tablet commemorates the gift.

Rev. J. O. A. Cook spent 1894 and 1895 at Trinity. Then came Rev. J. H. Scruggs for three years. He was paid a salary of \$1,800 per year. Dr. J. H. Scruggs was Chairman of the Conference Sunday School Board and R. B. Reppard was Treasurer, so the Savannah Sunday Schools were functioning to their greatest efficiency at this time. The membership of the church at the close of Dr. Scruggs' administration was reduced to 361. In 1897 the register showed 686 members. The total amount of money raised this year from all sources was \$6,780. Marvin Church was sold and Seventh Street Church was built, which may explain part of the expenditure.

In 1899, Rev. Bascom Anthony came at an auspicious time. He spent four years very graciously. He closed the century with a new feeling in the church that she had at last found the man she needed. Trinity had lost many of her veteran members within the last ten years. The old school of Methodism was passing out into the great Beyond. The old guards that were organized in the little wooden chapel had served a half of a century and were answering the last call faster than the new recruits could fill their places. At the close of the hundred years of Savannah Methodism there were 1,726 members in the four churches which were valued at \$153,000 and four parsonages worth \$19,800. Each church since the organization in its early days had in the course of time changed its name. Now at the close of the century all were dead of the Wesley Chapel group except four who were yet standing guard.



ROBERT MCINTIRE,  
*Trinity's Philanthropist*

## DEATH AND FUNERAL OF ROBERT McINTIRE

The Morning News of October the 8th, 1895, says: "Mr. McIntire was born in Donegal, Ireland, in 1817. He came to this country as a young man, and has been a resident of Savannah since 1839. He was engaged in a general grocery business almost from that time up to 1881, when the firm of Robert McIntire & Co. was dissolved and he retired from business entirely.

"Through close attention to business and habits of economy he acquired considerable property, though he lost heavily with others on account of the Central Railroad failure. No losses, however, prevented him from continuing his charities. He gave a great deal among the poor in a quiet, unpretending way, and has always been a staunch supporter of the cause of religion, giving his presence, sympathy and material support to those things which had the welfare of the people in view. His death will provoke a sad loss to the many friends by whom he was so well known and highly esteemed. His wife survives him.

"The funeral took place at 3:30 o'clock from Trinity Church. Mr. McIntire's friends from all over the city crowded the church until it was filled. A large number of handsome floral offerings were placed about the coffin.

"A very impressive and solemn service was conducted by Rev. J. O. A. Clark assisted by Rev. A. M. Williams of Wesley Monumental Church. Mr. McIntire was extremely liberal in his gifts not only to Trinity Church, to which he belonged, but also to Wesley Monumental, and during his life he created a trust, the property in which now goes to them. From the church

the funeral procession proceeded to Laurel Grove cemetery where interment took place. The pall bearers were Messrs. S. A. White, J. T. Shuptrine, John Houston, M. S. Baker, C. F. Cler, and J. M. Rogers."

### ROBERT MCINTIRE

"Trinity church is the mother of them all,"—said Rev. Thomas T. Christian speaking on the centenary of American Methodism in 1884. After reviewing the progress of the churches in the different states for a hundred years he told the history and struggle in the early days of Savannah Methodism.

The mother of Savannah Methodism was Robert McIntire's bride. He loved her and confessed his personal faults to her as no one else. When the bridegroom cometh he was ready to render financial assistance. He was a successful merchant and prospered by holding his friends, and dealing squarely with them. The local preachers, class leaders, exhorters, church officials and Sunday School teachers loved him for his generosity, liberality, and deep interest he manifested religiously and financially for the welfare of the church in all of its activities. He was never known to turn down a worthy cause. He gave large sums to Emory University and the Methodist Orphanage.

These "brethren" were his companions of leisure and his benevolence at the "Love-feasts" and the "Conferences." When Savannah's growth was constantly pushing beyond the city gates, these local knights of Trinity supported by "Bob" McIntire's commissary went out provided with the munition to conquer the newly settled suburbs for their Lord and their Master. These soldiers of the Cross built religious redoubts and called on "Brother Bob" to pay for the "nails and lum-

ber" and enough paint to camouflage them into the resemblance of a Methodist Mission. The "cronies" and "pals" of the street and mart were the beloved brethren of the church. The highest type of Christian fellowship herein existed and thus planted in the social forces of the city have developed into the mighty strength of our religious fabric of today. The local preachers, Godfrey, Quantock, Rogers, Heidt, Harrison and others knew where the spring of financial support was constantly flowing forth to refresh the religious thirst of the city missionary cause.

Robert McIntire gave fully one-half the purchase price of the lot on which Grace Church stands besides large amounts to the different building campaigns. He gave five-eighths the cost of Marvin, and Seventh Street Churches. He gave one-third the purchase price of the old German Lutheran Church from which Wesley devoleped. And lastly before he wrote his last will he contributed one-fourth the building cost of Wesley Monumental Church. To Trinity he gave his "all." And would have given more if his love for others had not been as broad as Wesley's parish.

The "Brethren" knew that "Bob" McIntire loved his bride, and would have donated his last dollar rather than see her ideals hindered or work delayed. He wanted "Mother Trinity's" children well-housed and fitted out for the work they were to perform in his beloved city. Besides these large amounts given to the erection of churches, he contributed large sums to the sufferers of the three yellow fever scourges that visited the city during his life time. As Bob Reppard would say: "He was abounding in good works."

In the Sunday School building of his beloved Trinity may be seen a mural tablet with these words:

1895

Erected by Trinity Sunday School in grateful  
memory of

ROBERT McINTIRE

Born March 17, 1817. Died October the 7th, 1895. Fifty-six years a member of Trinity Church and fifty-three years on her Official Board. From early manhood to ripe old age his heart was turned to the children. "To make ready a people prepared for the Lord." This Sunday School building is but one of the many evidences of his Christian liberality. "The memory of the just is blessed."

Rebuilt 1927.

## CHAPTER XVI

### TRINITY 1900 TO 1928

REV. BASCOM ANTHONY finished his four-year time limit at Trinity in 1902. Loved and honored, the membership of the church with Savannah Methodism regretted his assignment to another field of labor. During these years the missionary spirit of the congregation pushed the interest of the church into the bounds of Chatham County. Rev. H. P. Stubbs was placed upon the circuits of Eden and Isle of Hope. Bascom Anthony and J. A. Smith who was at Seventh Street church, represented the Savannah District at the Southern Missionary Conference held in New Orleans in April, 1901. The total members of Trinity now numbered 455. The church and parsonage were valued at \$57,000 and other church property at \$30,000. Brother Anthony's salary was \$1,800 and the total amount raised for all purposes during the year, 1902, was \$6,320.37.

In 1903, Rev. A. M. Williams came for two years. Never before had Trinity received a pastor who had served previously any other Methodist church in the city. It will be remembered that Brother Williams had been a very successful pastor at Wesley Monumental for four years ending in 1897. Rev. J. A. Smith who had served Epworth Church and the city missions for five years was made Brother Williams' assistant in 1904. He was loved by everyone and no one else would have satisfied the cause like Brother Smith. He had also edited the Year Book and Minutes of the South Geor-



gia Conference for six years. At the end of 1904, Trinity's membership reached 476. The church property was valued at \$87,000. The minister's salary was \$1,800 and the amount for all purposes raised during the year was \$6,974.56.

### OFFICIAL ROLL FOR 1903

#### *Trustees:*

M. S. Baker	J. T. Shuptrine
J. R. Saussy	J. P. Williams
L. L. Wellman	J. M. Rogers
W. A. Jaudon	J. S. Sims

W. L. Exley

#### *Stewards:*

M. S. Baker	M. R. L. Roberts
H. W. Baughn	J. T. Shuptrine
F. B. Ivey	W. R. Davis
Clayton P. Miller	R. H. Tatem
J. A. Sheftall	C. F. Cler
J. A. Varnadoe	G. L. Groover
J. P. Williams	W. B. Mell
George K. Christian	J. M. Rogers
W. L. Grayson	J. S. Sims
W. A. Jaudon	L. L. Wellman

Superintendent of Sunday School, F. H. Marshall.

President of Epworth League, E. B. Sutton.

Secretary of Quarterly Conference, J. M. Rogers.

Recording Steward, J. A. Varnadoe.

Woman's Home Missionary Society, Amy Rice,  
Deaconess.

## RESOLUTIONS ON DEATH OF E. L. NEIDLINGER

"On the evening of November 30th, 1902, in his 73rd year, with but a moment's warning, our venerated brother, Edwin Louis Neidlinger, was stricken by the grim Reaper. For a number of years, he had been in failing health, but though broken in body, his spirit was undaunted and his trust in God unyielding. Brother Neidlinger was born in Effingham County, on December the 28th, 1829, and at an early age joined the church. In young manhood, he moved to Savannah and connected himself with Wesley Chapel. In 1850, Trinity Church was built and the society at Wesley Chapel moved into their new building. Brother Neidlinger is survived by only two who held membership in the church at that time, — Mrs. Sarah E. Krenson and Brother W. A. Jaudon. Being diligent in business he increased in substance and was always liberal in his contributions to the church. He became prominent in fraternal circles and was Past Master of Landrum Lodge of Free Masons, and also an Odd Fellow. He did not, however, permit his connections with these institutions to encroach upon his Christian duties nor deflect him from his loyalty to Trinity Church.

"He was a faithful steward of the church and diligently visited the members assigned to his care. At the time of his death, he was Chairman of the Board of Stewards, having served in that capacity for a number of years. He was also a Trustee of Trinity Church and served that Board for many years as its efficient secretary.

"His fidelity to God and the Church well merits our respect and emulation. Clayton P. Miller, J. A. Varnadoe, J. M. Rogers, Committee."

## REPORT OF ASSISTANT PASTOR J. A. SMITH

"Dear Brethren: Our work during the past quarter has been most encouraging, indeed. Calls to different portions of the city to the sick, poverty stricken, the hospitals, jail, funerals, the oversight of the Boys' Club, the Mission, and Tent work, is a mere outline of the work which I have tried to do. If the plans succeed which I have on foot for the Boys' Club during the fall, I am sure that a great work will be accomplished. The Dining Room Bible Classes are being held each week by the League. They report good attendance on the classes and much interest being manifested. The room



REV. J. A. SMITH,  
*For the last nineteen years traveling representative of the Methodist Orphanage at Macon.*

in which the Mission Sunday School is conducted, is exceedingly close and the attendance for the past few Sundays has been very small. It is quite likely that we shall move into more commodious quarters near the cotton factory in a few days. The tent meetings are reaching the people, large congregations are attending the services. Our great hindrance is the lack of funds to properly equip the work. Pray for us. J. A. Smith, Assistant Pastor of Trinity Church."

The Boys' Club mentioned above had 110 members with a fee of twenty-five cents per month. There was a club for working girls which had a membership of sixty. The Thunderbolt Church was organized by Mr. Smith with thirty-three members. He says that is the first church ever established at "this wicked place." It was called Wesley Oak Church.

In 1905, Rev. Guyton Fisher took up the pastorate of Trinity for two years. Rev. J. A. Smith and Miss Annie Griner were the assistants to the pastor. The old pipe organ was ordered sold by the Trustees and a new one bought. A kindergarten school was started this year. W. T. Knight, W. A. Kent, B. E. Andrews and O. E. Shearhouse were new members on the Board of Stewards. Miss Fannie Dorsett reports the Woman's Missionary Society with forty-three members doing splendid work. F. B. Ivey and F. H. Marshall are the superintendents of the Sunday School. T. Alfred Marshall is the president of the Epworth League. In 1906, John Swain took Rev. J. A. Smith's place as the pastor's first assistant. James M. Rogers is secretary to the Quarterly Conference and S. B. Brubaker is the recording steward. At the close of the second year the Board of Stewards passed resolutions asking the Annual Conference to return Brother Guyton to Trinity. The 122

received in at the revivals had increased the membership to 657. The pastor's salary was raised to \$2,140 and the total amount for the year for all purposes was \$9,993.64. This was the best year at Trinity in some time but the Bishop did not return Mr. Guyton.

### OFFICIAL ROLL FOR 1907

#### *Trustees:*

W. A. Jaudon	J. M. Rogers
J. T. Shuptrine	J. A. Varnadoe
L. L. Wellman	J. S. Sims
W. L. Exley	J. P. Williams
M. S. Baker	J. R. Saussy

#### *Stewards:*

C. P. Miller	J. T. Shuptrine
F. H. Marshall	G. L. Groover
J. S. Sims	C. F. Cler
F. B. Ivey	Walter M. Cler
J. M. Rogers	F. F. Thompson
B. E. Andrews	S. B. Brubaker
W. R. L. Roberts	J. A. Varnadoe
W. A. Kent	J. P. Williams
E. B. Izlar	M. S. Baker
W. T. Knight	W. R. Davis
R. H. Tatem	W. A. Jaudon

L. L. Wellman

Superintendents of Sunday School: F. B. Ivey and F. H. Marshall.

Delegates to the District Conference: F. B. Ivey, W. R. L. Roberts, W. T. Knight, J. A. Varnadoe, F. H. Marshall and J. M. Rogers.

Frank J. Jaudon was recommended to the conference

for license to preach. At the second quarterly conference Rev. Bascom Anthony reported that after many delays the Baraca and Philathea classes had been organized. Trinity Sunday School was changed from an afternoon school to a morning school after running nearly a century in the afternoon. The mission Sunday School on West Broad was continued in the afternoon. It had about eighty scholars. Brother Anthony did not return. The membership at the close of the year was 548. The money raised for all purposes amounted to \$12,245.10. This had not occurred in twenty years for a pastor to stay only one year. John Swain was continued at Seaman's Bethel. Mrs. H. E. Wilson was treasurer of the South Georgia Conference Home Mission Society.

Rev. G. W. Matthews came in 1908 and spent three years. Rev. John Swain connected with Seaman's Bethel was first assistant to the pastor the first year. Advance steps were taken by the Missionary Society to support a missionary in Korea this year. A Sunday School was organized in Collinsville during the year. Delegates to the District Conference at Sylvania were J. A. Varnadoe, G. L. Groover, W. R. L. Roberts, F. B. Ivey, W. T. Knight and C. P. Miller. F. B. Ivey is superintendent of Trinity Sunday School and H. E. Crittenden is Superintendent of the West Broad Sunday School. A Union Sunday School has been organized on East Broad Street. J. A. Varnadoe is president of the Epworth League. Miss Mamie Myers, grand-daughter of Dr. Myers who died with yellow fever in 1876, is the missionary to Korea. New stewards added this year were H. O. Lowden and R. L. Stewart. The salary of pastor was \$2,100. Total amount raised was \$8,742.35.

In 1909, W. R. L. Roberts was elected a member of

the Board of Trustees to take the place of W. L. Exley deceased. At the second quarterly conference the pastor announced the following members transferred to Asbury Church which had been organized the first of the year: Mr. and Mrs. F. H. Marshall, Alfred T. Marshall, F. H. Marshall, Jr., Walter P. Marshall, Mary L. Marshall, Otis P. Marshall, Miss Elizabeth Miller, Ellen, Winnie, Sadie and Claudia Miller. At the close of the second year the Board of Stewards passed a resolution asking the Annual Conference to return Brother Matthews which was granted by the Bishop.

In the comparison of membership at the close of 1910, Trinity had dropped to third place with 602 on its register. Wesley and Grace were considerably in the lead. The Sunday School had suffered a loss after Superintendent F. B. Ivey had moved out of the city.

#### OFFICIALS FOR 1911

##### *Stewards:*

C. P. Miller	W. B. Flynn
W. A. Jaudon	C. F. Cler
W. R. L. Roberts	J. A. Varnadoe
W. M. Cler	W. A. Kent
S. B. Brubaker	H. O. Lowden
J. D. Ivey	F. E. Johnson
R. H. Tatem	W. M. Mitchum
M. S. Baker	J. P. Williams
W. T. Knight	J. S. Sims
R. S. Stewart	E. B. Izlar
R. S. White	J. M. Fagan

G. H. Hubert

Secretary, H. O. Lowden; Recording Steward, W. M. Mitchum.



Superintendent of Sunday School, W. R. L. Roberts;  
Assistant, J. M. Fagan.

President of Epworth League, H. O. Lowden.

Laymen Leader, W. R. L. Roberts.

Rev. J. B. Johnstone served the pastorate of Trinity two years, 1911 and 1912. His salary was \$2,400. The membership at the close of the second year was 625, Wesley 1,003, Grace 880, Epworth 372, and Asbury 155. Trinity led, in the amount from all sources raised, \$13,836.28. The minutes of the quarterly conferences, if ever recorded, have been misplaced. T. D. Strong and C. D. Adams were on the missions these years.

The 46th session of the South Georgia Annual Conference convened in Savannah in 1912 at Wesley Monumental. Bishop Wilson presided. The membership of the churches totaled 88,234, with 49,337 in the Sunday Schools.

In 1913, Rev. T. B. Stanford took up the Trinity pastorate and for four years made it a happy success. The membership was increased to 758. The Sunday School attendance was over six hundred and the Epworth League advanced as never before. The Missionary Societies prospered in numbers and in the enthusiasm of successful work.

#### OFFICIAL ROLL FOR 1916

##### *Trustees:*

M. S. Baker	C. P. Miller
W. M. Cler	H. O. Lowden
W. T. Knight	J. S. Sims
W. R. L. Roberts	J. M. Fagan

##### *Stewards:*

M. S. Baker	C. F. Griffin
C. W. Morgan	J. M. Fagan

R. A. Zipperer	F. B. Ivey
J. A. Varnadoe	Albert Scholl
W. R. L. Roberts	R. F. White
C. P. Miller	S. Hardy
W. H. Daniel	W. M. Cler
S. B. Brubaker	R. S. Stewart
E. B. Izlar	J. L. Corbet
W. T. Knight	C. R. Holmes
W. A. Kent	H. O. Lowden
J. S. Sims	C. F. Cler

F. H. Marshall, Jr.

Recording Steward, H. O. Lowden; District Steward, W. T. Knight, Superintendent of Sunday School, R. F. White, Assistant, W. R. L. Roberts. Sunday School Advisory Committee: J. A. Varnadoe, H. O. Lowden, F. B. Ivey. Lay Leader, J. M. Fagan.

During this year a junior congregation was organized. The kindergarten enrolled fifty children and engaged three teachers. Mrs. J. H. Heidt, treasurer of the Missionary Society reported \$1,916 raised and applied to home and foreign missions. The treasurer of the Board of Trustees, W. M. Cler, reported the church and parsonage valued at \$60,000 and other holdings at \$42,800. The grand total for the year of all expenditures \$10,920. Thunderbolt, Wesley Oak, and City Missions had been served these four years by C. D. Adams, T. P. Jordon, Robert Rouse and G. E. Clary, respectively. There were eighty-five members in all at these three places. Two church buildings valued at \$4,000. Expended for churches and parsonage \$1,900.

#### OFFICIAL ROLL FOR 1920

Trinity was fortunate, happy and blessed by the four

years of wise leadership under the pastorate of Rev. J. M. Outler. This was what Trinity needed. A good man to succeed a good man. In fact, the Bishop knew that it would take the best in the Conference to keep up the pace that Rev. T. B. Stanford had set. Brother Outler was more than equal to the demand and measured up to the quality and consecration that the work at Trinity was now requiring of a pastor to insure a prosperous growth. After four years of faithful service, loved by all, he was forced to go elsewhere by the time-limit. Trinity now stood second in Savannah Methodism with 832 members on the register. His salary was \$3,000 the last year which was the highest ever paid to date. The total amount raised from all sources was \$16,248.00 for the year 1920. A hundred years ago in 1820 Wesley Chapel raised less than \$300.00

On the death of C. P. Miller, a member of the Board of Trustees, C. R. Holmes was elected to fill the vacancy. Rev. J. M. Outler, J. M. Fagan and J. A. Varnadoe were appointed to draft resolutions. W. T. Knight was elected a member of the Church Extension Board. The Woman's Missionary Society organized a Business Woman's Society to foster the interest of many of the business women of the church. In the early part of 1919 the Sunday School was divided into four departments and the large rooms of the building "curtained off" into individual class rooms. Sirrene Hardy was elected Assistant Superintendent to W. R. L. Roberts. The Superintendent made the following excellent report to the Fourth Quarterly Conference of 1919:

"Officers and teachers 40. Total enrollment 550. Total amount raised during the year \$1,006.79. We have faithful and efficient teachers, a loyal membership. We have recently organized a teachers training class, taught

by Miss Clyde Lanier, and we have great hopes for the success of this class. The cradle roll is in the hands of Miss Carrie Rogers. The beginners department is under Mrs. Lamb and the primary under Mrs. H. E. Wilson. These departments are doing good work and are promoting to the Junior Department as fast as consistent. The junior and teen-age departments are handled by Brothers S. Hardy and W. M. Cler. The adult department as yet has no superintendent though moving along nicely and we hope to secure one in the near future. We are greatly indebted to our pastor for his co-operation and assistance during the year. We have had a number of additions to the church from the Sunday School this year, for which we are very thankful. Respectfully submitted, W. R. L. Roberts, Supt."

Mrs. H. E. Rioux, treasurer of the Missionary Society made the fol-



MISS MAMIE MYERS,  
*Trinity's Missionary to Korea.*

lowing report: Members fifty-eight, dues and pledges \$845, Travelers Aid \$22, Robert McIntire Home \$210, total for the year 1919, \$1,077.

Brother Outler says in his report regarding the Centenary: "The finances are well up in every sense, and the manner in which our people handled the Centenary movement, was inspiring to the pastor and all who had committed to them any responsibility. On our allotment of \$20,836.00 Trinity reported \$40,008, a little over \$12,000 of which were credits, but safe ones."

Stewards for 1920: J. A. Varnadoe, Chairman; F. H. Marshall, Jr., Secretary; W. T. Knight, W. R. L. Roberts, W. M. Cler, C. F. Cler, H. O. Lowden, S. Hardy, M. S. Baker, S. B. Brubaker, J. S. Sims, R. S. Stewart, C. R. Holmes, W. H. Daniels, J. C. Moss, G. W. Crosby, R. A. Zipperer, Albert Scholl, A. M. Riser, H. B. Zoucks, Lamar Poythrear, Ed. S. Rogers, Allie M. Baker, E. B. Izlar, F. B. Ivey, and C. E. Mayo, president of League. Supt. of Sunday School, W. R. L. Roberts.

In his final report Brother Outler reaches this conclusion: "The total additions for the four years is 350, and the fact that 32 per cent. of the present membership have come into the church during these four years indicate the shifting type of members we have at Trinity."

#### REV. LEONARD A. HILL, 1921

The proper man is the solution for any great work or noble undertaking. In one year Rev. L. A. Hill proved that he was a master workman plying the art of a finer sentiment for a greater Trinity. Though given a limited time by his Divine Master to demonstrate his skill in a new pastorate, Brother Hill placed Trinity Church at

the head of Savannah Methodism with a membership of 1,044. All departments functioned as never before in the history of the congregation. The stewards responded with the best salary yet paid a pastor—\$3,600. Funds from all sources amounted to \$19,149.00. The valuation of Trinity's property was now estimated at \$180,000.00 by W. M. Cler, treasurer of the Board of Trustees.

Mrs. H. E. Wilson, president of the Woman's Missionary Society, reported for the year 100 members and had raised \$2,041.45 which was an increase of nineteen members and \$668.55.

Ralph Crosby, president of the League, reported 116 members for both Senior and Junior Leagues. Over three hundred dollars were raised during the year and an orphan clothed at the Macon Orphanage.

Supt. W. M. Cler of the Sunday School, reported fifty-seven officers and teachers with 662 pupils. The graded system of literature used and funds collected to the amount of \$1,798.18 of which the C. I. C. Phila-thea class had raised \$490.30.

On the south wall of the church auditorium may be found these words carved on a mural tablet of marble:

"IN MEMORY OF REV. LEONARD A. HILL  
THIS TABLET IS ERECTED AS A TRIBUTE  
OF LOVE BY THE MEMBERS OF TRINITY  
CHURCH OF WHICH HE WAS PASTOR AT  
THE TIME OF HIS DEATH WHICH OCCUR-  
RED JANUARY 1st, 1922, IN THE FORTY-  
FOURTH YEAR OF HIS LIFE. HE WAS AN  
ABLE, EFFECTUAL PREACHER, A DILIGENT  
PASTOR, AN EARNEST CONSECRATED  
CHRISTIAN GENTLEMAN."





REV. SILAS JOHNSON,  
*Pastor of Trinity Church.*



## 1922—SILAS JOHNSON—1929

It would have done John Wesley's heart good to have known at least two of his followers in Savannah—A. M. Wynn and Silas Johnson. Alexander M. Wynn broke the record and established a precedent in 1863 when he served Trinity five years. As a builder he clung to Wesley Monumental until it was the leading church in the State, if not in the South. Silas Johnson has broken the precedent set up by Mr. Wynn and is now serving his eighth year at Trinity. There are now over 250 ministers in the South Georgia Conference. There are only a few cases on record in this Conference where the Bishop has permitted a congregation to hold a pastor more than five years at a time. As a pastor, speaker, friend, Rotarian, soldier, fisherman, worker and minister, few equal him in energy, enthusiasm and love for the ideal, the high and Divine. The membership has doubled during his years and now is over twenty-one hundred. The value of church property and holdings is now \$305,000 or more. Surely the Lord has prospered those who have been diligent in His service. Brother Johnson is president of the Savannah Ministerial Association and Chaplain of the 118th Regiment of the Georgia National Guards.

In 1923, the Fifty-seventh Session of the South Georgia Conference was held at Trinity Church. Bishop Ainsworth presided. In figures and facts Savannah Methodism had now come into its own. Organized here in 1867, marvelous strides of strength and progress could easily be measured for the fifty-six years of its wonderful history. In valuation of property and in number of members Savannah was in the lead of all the Districts and Trinity was the genial host.



DR. W. T. KNIGHT, SR.,  
*Chairman Finance Committee of Stewards and Trustee of  
Trinity Church.*

In 1923, Trinity made some departures from the old beaten path and established a new epoch in Savannah Methodism by organizing a Junior Church, employing a specialist for that kind of church work, and electing women to the Board of Stewards. While this was new and effective at Trinity, the idea was as old as Wesleyanism. John Wesley, himself started with the children and as a boy at college he organized the first Methodist band.

Ralph Porterfield, gifted in song and story, demonstrated the possibility of a junior congregation. He also led the singing of the senior congregation at the evening service. The young people loved him and his work was immensely successful. After three years with Trin-

ity as the Assistant pastor he was transferred to Mulberry Street Church, Macon. He was succeeded by Rev. J. C. Gamble who kept up the Junior Church and added Scout Troop No. 27 to his church enterprises. Then followed Rev. E. B. Sutton, in 1927, as assistant pastor for both the Junior and Senior Churches. Brother Sutton is a former Savannahian and one of the first presidents of the Epworth League of Trinity. Knowing his "home town" from the start he has proven himself most useful and effective as a Junior Preacher and a Senior Assistant.

Being endowed with a missionary spirit, Trinity's ambition to render service and extend a helping hand to the willing and needy, Churches and Missions have been maintained at Pierce Memorial, Port Wentworth, Cedar Hammock, Bona Bella, Tybee, and Wesley Oak.

### THE EPWORTH LEAGUE

The Epworth League has a strong following at Trinity. It has proven a powerful and succesful church auxiliary, constantly on the lookout for opportunities to do effective service. It was organized in 1898 from the members of the Christian Endeavor Society. Among the Leaguers who have served as president may be mentioned Harris Ketchum, George W. Crosby, Edward Mayo, Ray Zoucks, Ralph Crosby, E. L. Padrick, C. P. Miller, E. B. Sutton, W. M. Mitchum, W. Harris Ketchum, Frank Gordon, Robert Stewart, Swoll Sawyer, Miss Maude Varnedoe, Catherine Hatcher, Fanny Belle Outler, Annie Coucoules, Carol Shearhouse, Myrtle Massey and others. Many of the league presidents have become prominent ministers and can trace their early training to the work of the Epworth League. The large electric bulletin board on the front

of the church, a memorial to F. H. Marshal, C. P. Miller, and J. A. Varnadoe, was placed there by the League in 1925. Those who have taken interest in the leadership and official direction of the League for the last few years are Miss Louise Winn, Miss Lula Torrence, Mrs. W. M. Tracy, C. R. Ryder and Ray Zoucks. The Savannah Epworth League Union, "Savelu," maintains a summer camp on the water front and large delegations from all the churches of the city attend.



MARCUS S. BAKER, *Chairman Board of Trustees*  
*Tax Receiver of Chatham County for a long period of years.*

## OFFICIAL ROLL AND ORGANIZATION, 1926

### *Board of Trustees:*

M. S. Baker, Chairman	H. O. Lowden
F. B. Ivey, Secretary	C. R. Holmes
W. M. Cler, Treasurer	E. B. Izlar
W. T. Knight	S. B. Brubaker
W. R. L. Roberts	

### *Stewards:*

H. O. Lowden, Chairman	J. C. Adams
O. J. Meisner, Secretary	H. S. Bowden
J. M. Ingram, Treasurer	C. F. Cler

S. Hardy	M. S. Baker
Mrs. J. M. Fagan	W. H. Holloway
Mrs. A. J. Shearhouse	C. R. Holmes
Mrs. H. E. Wilson	J. C. Mikell
A. G. Hill	R. S. Stewart
E. B. Izlar	H. B. Zoucks
B. L. Kilgo	W. M. Cler
W. T. Knight, Jr.	F. B. Ivey
F. H. Marshall	W. T. Knight, Sr.
N. L. Richardson	J. H. Osborne
L. L. Wolfe	M. L. Zipperer
Ray Zoucks	G. W. Crosby
E. W. Strozier	B. C. Freeman
Frank C. Bankston	J. H. Heery
W. A. Smith	A. G. Scholl

E. E. Torrence



HARRY O. LOWDEN, *Chairman Board of Stewards.*  
*Superintendent Adult Department of Sunday School.*

*Junior Stewards:*

W. H. Holloway, Jr.	John Sanders
Hugh Shearhouse	Fred Scholl
L. A. Hill	John Fulton
Randall Griner	

*Pierce Memorial:*

D. H. Ulmer	Pearce Guerry
J. A. Von Berger	H. E. Blackwelder
S. J. Lott, Supt. S. S.	G. F. Palmer
J. M. DuBoise	

*Port Wentworth:*

Mrs. Kate Hester	D. Troughton
B. J. Greeno	J. J. Auld
J. H. Howell	

W. W. Humphrey, Superintendent of Sunday School. Rev. J. B. Griner, pastor, has served both churches very acceptably.

## RESOLUTION

Fourth Quarterly Conference, 1926

*Whereas*, Trinity Church has been greatly blessed and has prospered in many ways under the leadership of the Rev. Silas Johnson, and;

*Whereas*, the officers and membership of Trinity Church believe that the work of this church would be greatly retarded if the Rev. Silas Johnson is not returned to us for another year, particularly in the erection of our new Sunday School building, and;

*Whereas*, the city of Savannah stands in need of men who are fearless in their denunciation of unrighteousness, and especially in the matter of Holy Sabbath desecration, Therefore be it

*Resolved*, That we, the officers and membership of Trinity Church in the city of Savannah, in this official church conference, go on record as favoring and desiring the return of the Rev. Silas Johnson for another year, and that we hereby petition the presiding elder and the next Conference to do all in their power to return the Rev. Silas Johnson to Trinity Church next year. Respectfully submitted, W. T. Knight, W. M. Cler, Mrs. H. E. Wilson, H. O. Lowden, Chairman of the Board of Stewards.

### CORNER STONE OF NEW SUNDAY SCHOOL BUILDING

On the 79th Anniversary of Trinity Church, Sunday, February 13th, 1927, the cornerstone of the new Sunday School building was placed in the wall under the direction of Bishop W. B. Beauchamp who was in the city as the guest of Dr. W. T. Knight. In the copper box of the stone were deposited many articles and papers pertaining to the history of the church and its members. The building is four stories high, equipped with an elevator and two broad stairways. On each floor adjacent to the class rooms there is an assembly hall designed for departmental teaching. In plans and design, the architect, Walter P. Marshall, has given the church his masterpiece. In the supervision of construction, J. C. Adams, has built in beauty and stability for the ages. The cost is \$80,000.00. Finished in stucco to correspond with the color and design of the church, no Sunday School plant in this section of the South can boast of a more elegant or more practical equipment for the Lord's work. The public opening and reception was on September 30th, 9 to 11 P. M. The dedicatory



sermon was delivered by Dr. Walter Anthony of Wesley Monumental Church, Sunday morning, October the 2nd, 1927.

### BUILDING COMMITTEE

H. O. LOWDEN, *Chairman*

M. S. BAKER

F. B. IVEY

E. B. IZLAR

W. T. KNIGHT

C. R. HOLMES

WALTER M. CLER



TRINITY'S NEW EDUCATIONAL BUILDING  
*Barnard, President, York and Jefferson Sts.*

### CHURCH PROPERTY AND RECORDS

The Louisa Walker Kindergarten Endowment Fund, thirty thousand dollars, with the Savannah Bank & Trust Company.

(A) Deed to church and lecture room lost many years.

(B) Deed to Sunday School room kept in Trustees' security box of the Citizens & Southern Bank.

(C) Parsonage is held under the will of Mary Ann Stafford.

(D) Huntingdon Street property—Security box at C. & S. Bank.

(A) Church recorded in book of deeds, 3F's 331-2, office of clerk of Superior Court Chatham County.

(B) Lecture Room, book of deeds, 3F's 284-6, clerk's office.

(C) Sunday School building, book of deeds, 6G's 222.3.

(D) Parsonage, office of Ordinary, book of wills, 439-43.

(E) Huntingdon Street property, clerk of court, book of deeds, 11D folio 459.

(F) Broughton, Jefferson and State streets property held under the will of Robert McIntire, book of wills, Q 184-191, item 22.

(G) Lots 12-13-14-15 Dixon Ward, Victory Drive, clerk of court, 18V's, 255.

(H) Lot 39B, Ward No. 2, Town of Tybee, clerk of court, 18F, 315.

(I) Southwestern Railway Stock, C. & S. Bank security box.

(J) Superannuate Preacher Trust Fund, security box, C. & S. Bank.

(K) Bona Bella Mission, security box, C. & S. Bank.

(L) Store No. 223 West Broughton St., is held under will of Susan E. Argard.

## ORGANIZATION OF CHURCH ACTIVITIES OF 1927

### *Board of Stewards Finance Committee*

W. T. Knight, Chairman

E. E. Torrence, Secretary

H. S. Bowden, Zone 1	H. B. Zoucks, Zone 6
J. H. Osborne, Zone 2	W. T. Knight, Jr., Zone 7
J. M. Ingram, Zone 3	George W. Crosby, Zone 8
J. C. Mikell, Zone 4	B. L. Kilgo, Zone 9
E. E. Torrence, Zone 5	E. B. Izlar, Zone 10

### *Sunday School*

Walter M. Cler, Superintendent

S. Hardy, Assistant and Treasurer

H. O. Lowden, Supt. Adult Department

Mrs. J. M. Fagan, Young People's Department

E. W. Strozier, Senior Department

S. Hardy, Junior Department

Mrs. H. E. Wilson, Primary Department

Mrs. S. L. McLamb, Beginners' Department

Miss Carrie Rogers, Cradle Roll Department

Mrs. E. E. Torrence, Home Department

### *Committee on Lay Activities*

George W. Crosby, Chairman

Miss Archie Clark, Secretary

H. O. Lowden	Walter M. Cler
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C. R. Ryder	M. S. Baker
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H. S. Bowden	E. E. Torrence
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E. W. Strozier

### *Epworth League*

C. R. Ryder, President

Miss Louise Wynn, Vice-President

Miss Lola Jackson, C. S.  
Miss Daisy Crawford, R. S.  
Arno Alnutt, Treasurer  
Miss Lula Torrence, Superintendent Junior  
Miss Evelyn Perkins, Pianist  
Howard Bishop, First Department  
Miss Dorothy Chaplin, Sec. Department  
Miss Maye Veruki, Third Department  
Miss Louise Edwards, Fourth Department  
Mrs. W. M. Tracy, Intermediate Superintendent

*Missionary Society*

Mrs. L. A. Hill, President  
Mrs. J. B. Griner, Vice-President  
Mrs. Silas Johnson, C. S.  
Mrs. W. H. Ketchum, R. S.  
Mrs. Mattie D. McLamb, Treasurer  
Mrs. W. T. Knight, Jr., Superintendent Missions  
Miss Sadie Kent, Bible Study  
Miss Lucy Saussy, Social Service  
Mrs. R. S. Howard, Superintendent Supplies  
Mrs. Frank Sloat, Local Work  
Miss Carrie Rogers, Traveler's Aid  
Mrs. J. H. Heidt, Agent Voice

*Missionaries*

Miss Mamie Myers, Korea  
Rev. M. J. Rodriguez, Cuba

*N. I. Club*

C. R. Blake, President                      J. M. Ingram, Secretary  
E. E. Torrence, Treasurer



WALTER M. CLER,  
*Superintendent of Sunday School, Treasurer of Board of  
Trustees, Church Organist and Music Director.*

# TRINITY SUNDAY SCHOOL TEACHERS, 1927

## *Cradle Roll*

Mrs. Lebby Colson                      Mrs. Frank Sloat

## *Beginners*

Mrs. O. J. Meisner                      Miss Janie Hardy  
Miss Erma Howard                      Miss Martha Hendrix

## *Primary*

Miss Elizabeth Hill                      Miss Dorothy Chaplin  
Miss Lucia Smith                      Miss Emily Belle Hardy  
Miss Maye Varuki                      Miss Ethel Stafford

Mrs. W. H. Holloway

## *Junior*

Mrs. J. T. Blanton                      Miss Myrtle Monroe  
Miss Bonnie Fagan                      Miss Bessie Sheffield

Miss Frances Carter	Miss Lula Torrence
Mrs. C. C. Childry	Miss Nell Ketchum
Mrs. W. M. Tracey	Mrs. Bryan
Mrs. L. T. Goodrich	Mrs. C. W. Morgan
Miss Maude Torrence	Mr. Sam McLamb
Mr. John M. Ingram	

*Intermediate*

Miss Louise Winn	Mr. Charles Blake
Mrs. Charles Blake	Mr. Neil Ryder

*Senior*

Mrs. Groover	Mrs. C. W. Morgan
Miss Archie Clark	Mrs. J. H. Heidt
Mr. E. W. Strozier, Jr.	Miss Bera Bynum
Mr. H. J. Bishop	

*Young People*

Miss Sadie Kent	Mrs. J. D. Epps
Mrs. Eugene Torrence	

*Adults*

Mr. J. H. Heery	Rev. E. B. Sutton
Mrs. E. B. Sutton	Mr. Haygood S. Bowden

*Trinity Church Choir*

Mrs. W. O. Hiatt, Soprano
Mrs. R. F. Jarrell, Contralto
Mr. K. M. Sisterhenm, Tenor
Mr. C. A. Blalock, Bass
Mr. Walter M. Cler, Organist and Director

### THE LOUISA WALKER KINDERGARTEN OF TRINITY CHURCH

Captain George P. Walker, son of Robert D. Walker, died June the 9th, 1927, at the age of eighty-two.

He was the veteran of two wars. He was prominent in the life of the city and in business he had many friends. He was once president of the Cotton Exchange, Maritime Association and Georgia Infirmary. He commanded the Chatham Artillery in the Spanish War. He was with Johnston's Army at the surrender in North Carolina in the sixties.

At Trinity he established a memorial in honor of his mother. This noble act of kindness partly explains his useful character to the church and community.

1928

The following new stewards were added to the official roll for the year 1928: Harold Perkins, C. W. Morgan, L. M. Clary, and L. J. Bankston. E. E. Torrance was elected charge lay leader. Resolutions were passed at the last quarterly conference requesting the Bishop of the South Georgia Conference to return Silas Johnson for the seventh year at Trinity and Rev. E. F. Morgan again to the Savannah District.



MRS. H. E. WILSON,  
*Supt., Primary Department,  
Sunday School.*



MRS. L. A. HILL,  
*President, Woman's Mission-  
ary Society.*



Provision was made for a director of religious education and Miss Lola Leona Long of North Carolina was assigned to the work. The following members were elected to the Board of Directors of religious education: E. W. Strozier, Jr., G. W. Crosby, Sirrene Hardy, B. L. Kingo, Miss Louise Winn, Miss Sadie Kent, and Mrs. W. T. Knight, Jr. Rev. J. B. Griner was appointed Financial Secretary and pastor of the Junior Church. He is also the popular teacher of the Adult Bible Class.

There is a great woman connected with every noble institution. Trinity Church has been blessed many years by having in its congregation many true women. Three of the highest type of womanhood have graced the official roll of stewards: Mrs. H. E. Wilson, Mrs. A. J. Shearouse, and Mrs. J. M. Fagan.

Mrs. Wilson, the daughter of Cornelius D. Rogers, was president of the Woman's Missionary Society for ten years and rendered splendid service in supporting Miss Mamie Myers as a missionary to Korea. Mrs. Wilson has been an efficient worker in the Primary Department of the Sunday School for over thirty years and the popular superintendent of that department for the last five years. She is a very faithful steward and at present can claim the distinction of having been a member of Trinity longer than any living member.

Mrs. Shearouse is eminently connected with Trinity. Emanuel Heidt, her father, was very widely known as the great local preacher of Trinity. Her brother, John W. Heidt, joined the North Georgia Conference where he was made presiding elder, then president of La-Grange Female College where he served until made chancellor of the Southwestern University. Her son, C. F. Shearouse, is a missionary to Korea and faithful to the high calling which has made the Heidt family

very distinguished in Savannah Methodism. As Sunday School teacher, Mrs. Shearouse taught the C. I. C. Philathea Class with great efficiency and enthusiasm. She has heard from Trinity's pulpit, father, brother and son.

Mrs. J. M. Fagan served the Board of Stewards many years in the unusual capacity of Recording Steward. Her well-kept records and faithful attendance to this important duty have impressed her lovable Christian life and character upon every member of Trinity.



MRS. J. M. FAGAN



MRS. A. J. SHEARHOUSE

## PERSONAL

The Woman's Missionary Society, under the leadership of Mrs. L. A. Hill, president, and Mrs. Sam McLamb, treasurer, has accomplished many wonderful things to demonstrate the power of this branch of Christian work fostered by the church. Both are also untiring workers in the Sunday School.

"The chip from the old block," Francis H. Marshall, son of Superintendent of Sunday School many years, F. H. Marshall, after serving very efficiently as secre-

tary of the Board of Stewards for sixteen years resigned in 1927, and was succeeded by O. J. Meisner, Jr. Francis Marshall is a faithful Baraca official and as business man, and is president of the Merchants Retail Association of Savannah. He is lay leader for the year 1929.

Lay Leader, George W. Crosby, has functioned in every department and wholesome activity. Popular and cordial, George is always ready for the task. He has



SIRRINE HARDY,  
*Assistant Supt. of  
Sunday School.*



JOHN M. INGRAM,  
*Treasurer of Board of  
Stewards*

directed the School of Missions, social service, evangelism, stewardship and education.

Walter Meyers Cler! On the job all the time. Superintendent of Sunday School, steward, treasurer of Board of Trustees, and organist. A factor, an exponent, a coefficient of Trinity. He is loved by the children, admired by the young people and honored by the adults.

John M. Ingram, known to his many friends as "Jack," is the dependent treasurer of the Board of

Stewards. He is secretary of the quarterly conference. As main entrance usher he is seldom absent and then missed by more friends than he can enumerate. In Sunday school he is Superintendent of the Intermediate Department.

Harry O. Lowden, the prince of Savannah Methodism, began his church activities when quite a young man as a Sunday school teacher, then to the Epworth League he took charge as president, and through the years he



FRANCIS H. MARSHALL,  
*"A chip from the old block."*



GEORGE W. CROSBY,  
*Lay Leader.*

has worked in every department of the church. As Chairman of the Board of Stewards, trustee, member of church extension board, he is active, liberal, able and congenial. He is adult department superintendent of the Sunday school. His many admirers say "Harry" is the second "Bob" McIntire of Trinity and Savannah Methodism. He was elected president of the Y. M. C. A. in February, 1929.

Dr. W. T. Knight, Sr., is a faithful steward and a safe trustee. Trinity Church has no greater friend than

Dr. Knight, Chairman of Steward's Finance Committee. He gives much of his time and financial skill to the best interest of his church. He seldom misses an Annual Conference or a district meeting. He is as regular as the pastor. He is district parsonage trustee and delegate. He is pious and devoted to the many causes of Savannah Methodism. His "latch string" hangs on the outside of his home and the bishops and other high officials of Methodism often enjoy his royal hospitality.

In every institution, in every organization, in every gathering, in every church, there is always some one character that stands out distinct and differentiated. The man or woman whom everybody loves. That person at Trinity was R. S. Stewart, the father of Rev. Robert S. Stewart, a former missionary. Both died during the year 1927. Both father and son exemplified the highest type of Christian living and were honored, admired and loved at Trinity.

### SILAS JOHNSON'S EIGHTH YEAR

No Savannah minister was ever offered a greater compliment than the welcome extended to the pastor of Trinity Church on December the second, 1928, when the whole community was represented at the evening service in the following program:

#### COMMUNITY SERVICE OF WELCOME

Mr. H. O. Lowden, Presiding

Organ Prelude—"At Evening" - - - Dudley Buck  
 Hymn 408 "Lead On, O King Eternal" - - - Shurtleff  
 Scripture Lesson—First Cor. 13 - Mr. H. O. Lowden  
 Prayer - - - - - The Rev. E. F. Morgan  
 Anthem "Fear Not O Land" - - - James H. Rogers  
 Announcements

Offertory Anthem "The Day is Ended" - J. C. Bartlett  
Welcome to the Pastor:

From the Church - - - - - Mr. H. O. Lowden

From the City - The Honorable T. M. Hoynes, Mayor

From the Military of Savannah - Colonel W. R. Neal

From Savannah Board of Trade - Col. E. Geo. Butler

Hymn 556 "Blest Be the Tie that Binds" - - Fawcett

From the Rotary Club - - - - - Mr. W. S. Rankin

From the Ministers of Savannah - Rev. E. F. Morgan

Response - - - - - The Reverend Silas Johnson

Doxology

Benediction - - - - - The Pastor

Postlude "Festival March" - - - - - Walter Lewis

Yes! The shadows have lengthened. Trinity, the offspring of Wesley Chapel, is the mother of Georgia Methodism. She is the Susannah of Savannah Methodism. Her nursery epics have sent spiritual melodies reverberating through the ages. Her members have crowned her efforts by just placing in her lap a new gift



MISS LONG,  
*Director of Religious Education.*

—the eighty thousand dollar modern Sunday school building and educational plant.

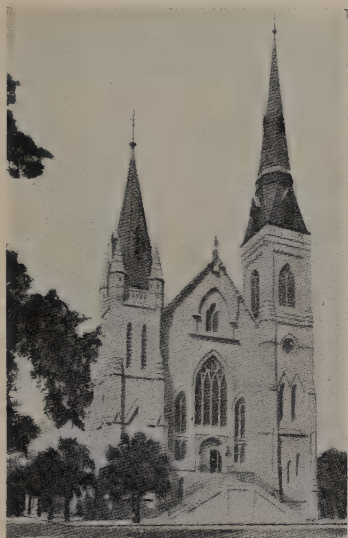
A galaxy of heroes have passed this way. They came, they saw, they conquered. These Knights of the Cross, flowered with the emblems of service, and decorated with the gallantry of humility, these cavaliers of Methodism, from John Wesley to Silas Johnson, have administered the cause of Christianity and blessed humanity. Surely their works shall follow them! What greater love hath any man than to spend himself for his fellow-man and make finer the fabric of human felicity?



## CHAPTER XVII

### WESLEY MONUMENTAL CHURCH, 1870-1900

THE name of Wesley is fixed in the hearts of Georgians. The history of Methodism records many of the first churches of Georgia, and of America for that matter, under the name of Wesley. Every congregation wanted the name to crown its piety and love for the great founder. But so many churches in the early conferences by the same



name was confusing and the head officials tried to educate the trustees and builders of new churches to use other names. This applied in particular to those congregations where the word chapel was not fitting to a fine edifice and costly building. Church expressed a larger body and organization. Trinity had outgrown its swaddling clothes and tried to eliminate the cognomen of chapel. But the name would not stay hidden in

tradition in Savannah any more than in Atlanta where Wesley Chapel took on the proportion of Trinity Church and lastly the great Wesley Memorial Church was built in the heart of the city and then Wesley Mem-

orial Hospital at Emory University. So it was in Savannah, the name Wesley was an omen for Methodist enthusiasm.

From 1854 to 1864, minor congregations, missions, and junior preachers labored under the halo of some day resurrecting the name of Wesley and placing it at the head of a Methodist congregation. Even the staunch and financing members of Trinity wanted the name preserved and lent every effort to fix the name in Savannah Methodism. But the War Between the States brought about a radical change and blighted the efforts for five years or more. Lastly in 1870, the Annual Conference, acting upon the advice of Trinity Quarterly Conference, recognized Wesley Church as self-sustaining.

The establishment of Wesley Monumental Church can largely be accredited to the strenuous efforts of Daniel D. Cox, working as a junior preacher with George G. N. McDonald of Trinity Church, a former presiding elder of the district. Cox organized a small church in Chatham Academy in 1868, under the name of City Mission. Years before the Trinity Trustees secured a lot on Calhoun Square for the purpose of some day erecting a church in that part of the city. They found a bargain, in the German Lutheran Church that occupied an adjacent lot, in the early part of 1868, and bought the same. The old octagon shape church, nicknamed the "Coffee Pot," was remodeled and named the Second Methodist Church of Savannah. This name was not satisfactory. So on April the 12th, 1868, the church was dedicated as Wesley Church, officially named by a motion made at the quarterly conference by Robert D. Walker. Cox served two years. The Annual Conference of 1870 sent G. G. N. McDonald from Trinity to Wesley where he served four years, working

and building a congregation perhaps as no other minister had ever enthused over that particular job. In the fourth year of his pastorate the Daily Republican of February 16th, 1873, says: "Quite an improvement has been made recently in the arrangement for the lighting of this building. A reflector pendant from the dome lights the entire audience chamber most brilliantly, and does away with the necessity of lights behind the pulpit, which were objectionable on many accounts. This young church is steadily growing up in membership and strength, and has a most flourishing Sabbath School, which has scarcely room enough for its operations. It is contemplated to erect at no distant day a large and tasteful edifice upon the vacant lot fronting Calhoun Square."

In 1873, Rev. McDonald had served his limit and was succeeded by Rev. A. M. Wynn for the next four years. Wynn had been the four-year "War Pastor" at Trinity and loved the Savannah Methodist. He had come for a purpose and that was to build a greater Wesley.

Among the stewards that stood behind Rev. George McDonald were the names of W. S. Hubbard, J. H. Webster, J. L. Clements, C. A. Miller, W. H. Burrell, Allen G. Bass, I. S. Anderson, W. C. Cordell, John Russell, and Henry Y. Wrighton.

Among the members transferred from Trinity between 1868 and 1874, were:

Mary Adams	Ann Boyd
George H. Ashe	Mary E. Blancho
Sara Ashe	Lovey Ann Burgess
Sara Baker	Margaret Bishop
Elizabeth Bartow	Lidia Broughton
Lucretia Bollough	John Burch

Louisa Barnwell	Emiline Dent
Almina Boyd	Anna M. Davant
J. B. Barnwell	Sarah A. Dasher
Margaret Box	Elizabeth Douglas
Elizabeth Bradly	Ella M. Dasher
James W. Brandy	Emma A. Davis
Ann E. Brandy	John G. Davis
Mary J. Butler	Sara A. Earnest
Elizabeth A. Bailey	Catherine Earnest
Sara Blunt	Green Fleetwood
Allen G. Bass	Mary Fleetwood
Charles F. Bennet	Harrison Fleetwood
Louisa Burns	W. G. Flim
Sterling Bass	Isabella Flim
Mary Ann Bass	Thomas N. Fleetwood
Stephen Cubbedge	W. B. Francis
John F. Cardell	Fannie Farris
Rebecca Cubbedge	Rev. James E. Godfrey
Frances Cooper	Agnes Godfrey
Margaret Cardell	Benjamin Gammon
Sarah Christie	Deborah Gammon
Mary Coombs	Sarah J. Gammon
Margaret Corb	Rachel Godfrey
Ursula Clements	Jane A. Grayson
J. L. Clements	Eliza K. Godfrey
Henrietta Cessa	Mary Godfrey
Sarah G. Cooper	Richard J. Godfrey
Mary Cooper	Joseph Gammon
William H. Cooper	Martha G. Godfrey
W. C. Cordell	Mary Gardner
Jane Chislom	Joseph W. Gibbons
Harriet Dennis	Elizabeth Gardner
Catherine A. Doty	Emeline Gardner
Levi Dent	Anne E. George

Edward Grayson	Ann King
Robert D. Gentry	James A. Laroche
Anne E. Gibbons	Mary A. Laroche
James L. Holmes	Anthony Laurence
Matilda B. Holmes	Ann Lyons
Jonathan Hill	Sarah Laurence
William B. Harrison	Salena Landershine
C. A. Harrison	Sarah Lyons
Louisa Herman	C. P. Landershine
Elijah Haupt	Daniel N. Laine
Mary H. Hamilton	Mrs. H. Lathrone
Martha Hart	Virginia Law
Grace Henry	Mary A. Maxwell
Mary E. Handle	Thomas McClusky
Jane Henderson	Julia McCulsky
Cecelia Henry	Joseph S. McDonald
Selina E. Harrison	Thomas H. Maxey
G. H. Holmes	Margaret Maxwell
Eugenia Holmes	Ann Mordeca
Susan Harding	Margaret Myer
John W. Hutcheson	Margaret McGreggor
Mrs. J. W. Hutcheson	Jane Mars
Matilda Hitchcock	Mary Medsker
Robert L. Honiker	John A. Mayer
Catherine Hitchcock	Anna Mayer
Munson Jones	W. J. Magill
Edward Jones	Elyen C. McAllen
Catherine Johnson	Charlotte L. Millen
Mary A. Jones	Richard Millen
Melina Jones	Caudace McAnally
Sarah A. Jones	Wm. B. Mingledorff
Rebecca Jerkins	Mary M. Mingledorff
Rebecca Johnson	Robert Millett
James King	Jeremiah Manning

Elizabeth McCall	Mary Ann Russell
Albert McCall	Martha A. Robbins
Louisa F. McCall	Robert B. Reppard
Abiel Carter Miller	Mary C. Reppard
Thomas McFarlane	Margaret E. Ryan
Virginia McFarlane	Margaret G. Saussy
Mrs. Julia Miller	Sarah M. Saussy
Mary E. Nungezer	Henry Stibbs
William Noonan	Ann Stibbs
Edward H. Olmstead	Esther Stewart
Mary Otto	John G. Sexton
Edward Pettus	Mary M. Sexton
Isabella Pettus	Gertrude C. Saussy
James B. Porcher	Camilla A. Saussy
Mary I. Porcher	James Silva
Sarah A. Papot	Mary A. Smith
George W. Pollard	Ella Stokes
Susan Porcher	Mary Seckinger
Alexander Perry	Rachel E. Smith
Jane D. Perry	John A. Silva
E. A. Purse	Mary Stroud
Mary Perry	Alethia J. Standiford
Eliza Pardue	William Thomas
Mary A. Polhill	Margaret Thomas
Joseph A. Polhill	Jane Turner
Rev. Jas. Quantock	Caroline Tenbrook
Sarah Quinley	Mary C. Thompson
Charlotte Quinley	Jane S. Thomas
Alexander Ralston	Jane F. Taylor
Virginia Ralston	Sarah Turner
John Russell	Emily Tembrook
James G. Rogers	Frances Tillman
Eliza Ann Russell	Eliza A. Tidwell
Henrietta Rahn	Frances M. Tidwell

Mary V. Torley	Joseph H. Webster
Temperance Whitehead	Eliza Winslow
Mariah Williams	Henry Wise
Daniel S. Wilson	Caroline Wilkinson
Charlotte Wilson	Mary L. Wade
Susan Wait	A. G. Whittle
Dorcas Washburn	Mary Whittle
Harriet Whebell	Henry G. Ward
Rosetta Watson	Georgia A. Ward
Mary E. Wall	William Wait
Varda Woolly	Lucinda A. Wait
Amanda Woolly	Susan Wait
John P. White	Henry A. Wilson
Mary A. White	James C. Willingham
John G. Welch	Isabella Willingham
J. G. M. Warnock	Lucretia Yocum
James C. Waitts	W. H. Young
Sarah Waitts	Mrs. Conyers Young
Mary Yager	

Alexander M. Wynn was the son and grandson of Methodist ministers. He was thoroughly schooled in the art of organization and knew how to get assistance when working on a big proposition. His father died when he was quite young but he fell into the hands of Bishop James Andrews who adopted him and educated him at Oxford. Methodism needed missionaries in California in 1849, and he went and was sent back as a delegate to the general Conference in 1854. He was delayed in Havana by a severe illness and when able to travel he returned to Columbus where he had married the daughter of General Howard. He joined the Georgia Conference and served so efficiently that he seldom left a congregation under four years, then to the regrets of all who knew him. He served Wesley



Monumental Church four years and was largely responsible for its erection. The Savannah Daily Advertiser of Sunday, July 4th, 1875, says: "Rev. A. M. Wynn of this city, will leave on Monday next on a general tour through the North on behalf of the new Wesley Monumental Church, now being erected here. The object is one that should meet with a prompt response financially from every one, irrespective of religious differences."

The Savannah Morning News of July 5th, 1875, says: "We learn that Rev. A. M. Wynn of this city, will leave today on an extended tour through the North, with the view of obtaining aid to assist in completing the New Wesley Monumental Church, now in the course of construction in Monterey ward."

### LAYING CORNER STONE

The corner stone of Wesley Monumental Church was placed in the wall of the building, August 10, 1875. On the stone were these words: Architects, Dixon & Carson of Baltimore; Carpenter, A. J. Snedeker; Brick, J. D. Cornell; Building Committee, R. D. Walker, R. B. Reppard, Robert McIntire, C. H. Carson, C. D. Rogers, and W. H. Burrell.

A platform was built under the trees, the organ was placed upon it and presided over by J. H. Newman. The crowd soon filled the seats near the platform and many stood. Pastor Wynn read a history of the Methodist Church in Savannah which was prepared to be deposited in the stone. Dr. Lovick Pierce, in his 91st year, was on the platform and offered up a very fervent prayer. Dr. E. H. Myers of Trinity Church made a very eloquent address in introducing Dr. Axson of the Independent Presbyterian Church who was to make

the principal address. Many of the ministers of the city were present. The many things which were collected for the corner stone required two boxes and the listing of the same filled a column of the Daily Republican of the issue of the next day. The reporter says that it will take six hundred thousand brick to complete the job and the building is to be 124 feet long and 70 feet wide. He says that ground was first broken on June the 30th, 1875, and that the work is moving along splendidly.

"Wesley Monumental Church," says the Morning News, of February 18th, 1876, "which is receiving such enthusiastic commendation from every section of our country, is fast going up in our city. The brick work is nearly finished and the roof for slating, soon to commence. The building, when complete, will be one of the most beautiful and imposing in all the land. We learn that no general presentation of its claims has yet been made to our citizens, and that those having it in charge are now greatly in need of means to carry forward the work. We suggest that all who are willing to aid in this noble and worthy enterprise send their contribution or subscription to Rev. A. M. Wynn, Col. R. D. Walker or either of the building committee. The urgent necessity for large accommodations for the congregation, render it greatly desirable to finish, at least the basement as early as possible. We hope to see the entire building completed at an early date."

On May the 10th Trinity and Wesley Sunday Schools spent the day at Grimball's Point in their annual picnic. They went by boat.

In the late summer while Dr. Myers of Trinity was in Baltimore representing the Methodist Church South, at a joint meeting with the Methodist Church North, trying to adjust claims of the church over property

issues that started in 1844, Rev. A. M. Wynn served both congregations, preaching in the morning at one church and at night in the other. He was performing the double task splendidly until the yellow fever broke out in early September. The death rate was more than 25 a day by the middle of the month. Dr. Myers heard of the epidemic and rushed home to assist Brother Wynn. He was one of the 194 that fell a victim the next week. Trinity and Wesley lost thirty-one members during the siege, beside the hundreds that were deathly sick. Brother Wynn went through it all doing noble and philanthropic work. The presiding elder, Rev. George G. N. McDonald came but would not risk any one else on the work until the meeting of the Annual Conference in December. The two congregations united and alternated the services for nearly five months.

This was the fourth yellow fever epidemic to strike Savannah—1820, 1854, 1858, 1876—but was by far the worst. From September the 1st to October 28th, there was a death toll of 1197 people. From the first of the epidemic until the coming of cool weather there was in all, 1574 interments. The census taken by the city near the end of the year gave a population of 18,938, with an estimation of 8,000 refugees. The estimation of the loss of business and cost of treatment was \$1,350,000. Much charity work and benevolence were manifested. Soup kitchens were maintained and thousands of dollars spent in trying to locate the cause and stop the epidemic by disinfectants. All this and the double work of two pastorates to look after, naturally halted Brother Wynn in his great ambition to finish up Wesley Monumental Church.

In May, June and July of 1877, the stewards of Wesley Church conducted three excursions to Tybee Island.

The steamer, *Rosa*, left in the afternoon and returned by moonlight. These boat rides were very popular and netted the church a neat sum to apply upon their building.

The *Morning News* of July 4th, 1877, says: "Rev. Mr. Wynn, of Wesley Church, leaves Savannah tomorrow evening for an extended tour of the West and Southwest in the interest of Wesley Monumental Church. He will visit first Nashville, then St. Louis, Louisville, Chicago, Cincinnati and other points, and will then proceed to Boston on the same mission prior to his return home. It will be remembered that Mr. Wynn was quite successful in his efforts in this cause at the North, and we trust his work will be equally as well rewarded in the great West. The memorial to Wesley, the founder of Methodism, should be a national tribute. It has never been looked upon as sectional. We commend Mr. Wynn most cordially to the people of the various cities he may visit. During his absence, Rev. J. W. Simmons will attend to his parochial duties." He returned October the 13th, 1877.

"Wesley Monumental Church," says the *Morning News* of November the 23rd, 1877, "has been a source of disappointment to many of our citizens that the work on this beautiful church edifice has been stopped for the want of funds to prosecute it further. It has been the aim of the pastor, Rev. A. M. Wynn, and the church he represents, to finish the basement so as to worship in that room instead of in the small building which is now used, and which is entirely too small for the congregation and membership. We notice that the basement is already plastered, but means are lacking to purchase sashes and doors, and to finish other necessary work before it can be occupied. To supply this need the stew-

ards of the church propose holding a bazaar early next week in the Masonic Hall."

Bishop Pierce had kept Rev. A. M. Wynn at Wesley four years and believed that he would have the memorial to Wesley completed by the expiration of the time limit. And Rev. Wynn would have succeeded had it not been for the yellow fever scourge that crippled his plans and reduced many of his congregation to poverty. So after nine years of the best part of his life spent in Savannah, Brother Wynn was moved to Columbus and made presiding elder of that district. These nine years were the hardest in Savannah Methodism—war and fever.

In 1878, Rev. J. O. Branch came to Wesley and spent three years. The Annual Conference put Dr. J. O. A. Clark in the field to secure funds for the completion of the building. He had been the presiding elder of the Savannah District for four years and was a very fluent speaker. By April, 1879, the old octagonal building was abandoned for church services and the ladies of the church used it for a community center and held many a social festival in it. During the spring and summer the stewards conducted two very successful excursions to Tybee which netted good sums. The Sunday schools of the city, except New Houston, were conducted in the afternoon, so Wesley pastor started an innovation by having a young men's prayer meeting in the morning before regular church services. This led to the change in a few years of having the Sunday Schools in the morning as at present. However, New Houston demonstrated the possibility of the Sunday School in the morning from the very first of her organization.

On May the fourteenth, 1879, Wesley Monumental Eleventh Sunday School Anniversary was held. Supt.

Charles H. Dorsett reported 234 pupils and the library considerably increased by gifts from the Methodist Publishing House and books from England. Ministers of the city, Branch, Corley and Simmons made talks.

The Atlanta Constitution of May 30th, 1879, says: "Sunday morning Rev. J. O. A. Clark, of Macon, the special agent of the Wesley Memorial Fund to be used in the erection of a memorial church, in Savannah, preached at the first Methodist church to a fine congregation. The sermon was a tribute to the genius of Wesley and an analysis of the results of his great work. It showed a perfect acquaintance not only with the history and the progress of his ideas, but also a subtle philosophy which looked into the causes of the grand results. Dr. Clark has his heart in the work of arousing an interest in this cause, and for this reason he uses his well-trained, richly stored intellect all the better."

The Savannah Morning News of December the first, 1879, carried the following item: "On Saturday last Dr. J. O. A. Clark addressed the Methodist Conference in session at Augusta, in the interest of Wesley Monumental Church of this city. He made an eloquent argument for Wesleyism and paid a glorious tribute to John Wesley, the greatest reformer since the days of Martin Luther. Dr. Clark has contributed very greatly toward the success of this building by his intelligent and indefatigable labors, traveling not only in the United States but in England, in its behalf. At the close of Dr. Clark's address, Dr. A. G. Haygood offered a resolution that one thousand dollars be raised for Wesley Monumental Church as a memorial in honor of Dr. Lovick Pierce who just recently died at the age of 95."

The South Carolina Annual Conference in session December the 20th, 1879, sent out the following dis-

patch: "The annual session of the South Carolina Conference is now being held in Charleston, and on Thursday Rev. J. O. A. Clark of the South Georgia Conference addressed the body at length in behalf of the Wesley Monumental Church of Savannah. At the conclusion of the address the following preamble and resolutions were offered and adopted: Having heard the address of the Rev. J. O. A. Clark, D.D., LL.D., who was commissioned by the late General Conference to unite, if possible, the various Methodists of the world in carrying forward the completion of Wesley Monumental now being built in Savannah, Georgia; Resolved, That we pledge ourselves to raise for it, one thousand dollars, to secure in it a mural tablet to the memory of Rev. Samuel Dunwoody, the founder of the Methodist Church in Savannah, and to perpetuate the names of the sainted dead of the South Carolina Conference, etc."

In 1881, after three years at Wesley, Rev. James O. Branch, took up the Trinity pastorate and Rev. George G. McDonald, after an absence of seven years, came back to Wesley to spend three years more. He likewise had been pastor at Trinity and presiding elder of the district.

Rev. W. M. Hayes was the pastor at Wesley for the year 1884. Although he spent only one year, a splendid record was made for the church. The amount of \$3,250 was raised for current expenses and the membership was increased to 385. "Wesley celebrates 15th anniversary" says the Morning News, "addresses were made by Rev. Mr. Carson, Messrs. C. H. Dorsett, S. B. Adams and the pastor, Rev. W. M. Hayes. The report of the Sunday School treasurer showed that \$409.20 had been collected in the school during the year. The following



is a report by classes: C. H. Carson's class, \$39.65; Mrs. J. M. Winburn's class, \$37.18; Infant Class, \$35.69; S. B. Adams' class, \$24.78; Miss Flora Week's class, \$20.09. The superintendent reported 7 officers, 26 teachers, and 188 pupils."

This year Wesley Monumental entertained the 18th Annual South Georgia Conference. It was a very notable and auspicious assembly, being the centennial anniversary of American organized Methodism. It was fitting that this church should be the hostess and have for her guest many of the leaders of Southern Methodism who had nourished and collected funds by which her walls might be substantially erected and suitably adorned. There were more than a hundred and fifty ministers and laymen present. At this time Methodism could boast of being the leading protestant church in America with over four million adherents. The South Georgia Conference alone had 39,211 members with over 20,000 in the Sunday schools. Bishop Granberry presided. On Sunday fifteen of the city's pulpits were filled with the flower of Southern ecclesiastical oratory and piety.

## OFFICIALS OF 1879

### *Stewards*

C. H. Dorsett	W. H. Burrell	J. E. Meldrim
E. F. Courvoisie	W. G. Ward	J. L. Clements
C. H. Carson	S. B. Adams	W. B. Mingledorff
A. H. McDonell, Secretary of Church Conference		

### *Trustees*

R. D. Walker	John Houston
Emanuel Heidt	Benjamin Gammon
Robert McIntire	W. A. Jaudon
J. R. Saussy	

Sunday School Superintendent, Charles H. Dorsett, Recording Steward, C. H. Carson. Value of church property, \$49,000. Members, 319. Salary of pastor, \$1,200.

At the fourth quarterly conference a resolution was passed asking the Bishop to continue Dr. J. O. A. Clark as agent for the church. R. D. Walker, Chairman of the Board of Trustees reported that the Mortgage note of \$8,000 held against Wesley Monumental Church remained unpaid, also that the sum of \$401 accrued interest on same note was now due. That the Trustees desired immediate action relative to raising the amount. Robert McIntire gave \$200; R. B. Reppard, \$100; W. A. Jaudon, \$25; E. L. Neidlinger, \$25; John Houston, \$25; Rev. R. J. Corley, \$10; J. R. Saussy, \$10; Emanuel Heidt, \$6.

The Wesley Monumental Church property being held in trust by members of Trinity Church, R. D. Walker, C. D. Rogers, E. Heidt, Robert McIntire, John Houston, W. A. Jaudon, J. R. Saussy, Benjamin Gammon, and A. B. Smith, the Presiding Elder directed their names to be recorded as officials and thereby entitled to all the privileges as members of this conference.

#### REPORT OF TRUSTEES FOR 1880

"Your Board desires to report the church property, as far as known, to be in good order and kept so by the members of each church. We have neither received or paid out any money during the year.

"We notice by the Advocate that the Wesley Memorial Volume has been issued from the press and will soon be for sale. We hope for it a measure of success as will enable the building committee of Wesley Monumental Church to resume work and finish the edifice.

"The plans of the committee were greatly retarded by the yellow fever scourge of 1876, and contrary to their determination in the beginning, they found themselves compelled to borrow \$8000 or allow the work to sustain great damage. By order of the Quarterly Conference the church was mortgaged for amount borrowed.

"On obtaining this fund, the Sunday School or Lecture Room was fitted up for occupancy. We desire to acknowledge the love of God to us as shown by raising up in our midst one whose greatest pleasure is in doing good, we refer to Brother McIntire of Trinity Church. To pay the interest on the sum borrowed embarrassed us no little. Observing the condition of affairs, our good brother McIntire came forward and paid the entire amount of the mortgage with accrued interest thereon to amount of \$8200, thereby making glad the hearts of the whole church.

"Brother McIntire gave \$500 and Bros. Reppard, Walter, and Jaudon \$100 each which paid the purchase price of the New Houston Church lot. We are pleased to report the condition of affairs as regard to church property as more satisfactory than it has been in years. For this and all other things, we desire to give thanks to our heavenly Father. Respectfully submitted, C. D. Rogers, Sec. of Trustees."

## BUILDING COMMITTEE OF WESLEY MONUMENTAL CHURCH

Robert D. Walker  
C. D. Rogers  
Robert McIntire

R. B. Reppard  
W. H. Burrell  
C. H. Carson

*Mural Tablets:*

Carvill Hynson Carson      Robert Blair Reppard  
A. M. Wynn, D.D.

*Memorial Windows:*

George Douglas	W. M. Wightman
Matthew Simpson	Suanna Wesley
H. B. Bascom	Mrs. Mary Fletcher
Joshua Soule	Thomas Coke
Robert Paine	Francis Asbury
James O. Andrews	William McKendree
William Capers	Elijah Hedding
George J. Stevenson	Stephen Olin
Lovick Pierce	Beverly Waugh
George Pierce	Richard Watson
John B. McFerrin	Thomas Benson
H. M. McTyeire	John Fletcher
Robert Newton	Adam Clark
Jobez Bunting	Charles Wesley
William Punshon	John Wesley

On the tablet to Rev. Wynn are these words:

IN MEMORIAM, ALEXANDER McFARLANE WYNN, D.D., BORN IN CHARLESTON, S. C., JAN. 20, 1827. DIED IN COLUMBUS, GA., AUGUST 17, 1906. FOR 52 YEARS HE SERVED WITH GREAT EFFICIENCY AND ACCEPTABILITY IN THE RANKS OF THE ITINERACY. HE WAS TWICE PASTOR OF THIS CHURCH FILLING TWO TERMS OF FOUR YEARS EACH. HE CONCEIVED AND PLANNED THE ERECTION OF THIS EDIFICE AS A MEMORIAL TO JOHN AND CHARLES WESLEY AND

TO HIS UNTIRING EFFORTS THIS CHURCH AND OUR METHODISM ARE LARGELY INDEBTED FOR THIS TEMPLE OF WORSHIP. BELOVED, EMINENTLY USEFUL HE SERVED WELL HIS DAY AND GENERATION AND EARNED AS FEW HAVE DONE THE APPROBATION OF HIS LORD. AS A TESTIMONIAL OF LOVE AND GRATITUDE OF THIS CHURCH AND CONGREGATION THIS TABLET HAS BEEN HERE PLACED.

On the tablets in the Sunday School Auditorium are these words:

IN MEMORIAM CARVILL HYNSON CARSON, BORN NOVEMBER 14, 1830. DIED FEBRUARY 18, 1911. FOR FORTY YEARS A WORKER IN THIS SUNDAY SCHOOL AND ITS UPBUILDER. THIS TABLET IS HERE PLACED BY THE SCHOOL AS A TESTIMONIAL TO HIS LABORS AND AN EXPRESSION OF ITS GRATITUDE.

IN MEMORIAM. ROBERT BLAIR REPARD, BORN DECEMBER 11, 1845. DIED JUNE 1, 1908. HE DID MUCH FOR THIS SUNDAY SCHOOL, AND WAS ALWAYS "ABOUNDING IN THE WORKS OF THE LORD." THE SCHOOL PERPETUATES HIS NAME AND MEMORY BY THIS TABLET.

#### DEEDS TO PROPERTY

On the Twentieth Anniversary of Wesley Church and Wesley Monumental the Trustees and Stewards of Trinity Church passed the following resolution:

“Resolved, That a committee of three be appointed to attend the Quarterly Conference of Wesley Monumental Church and New Houston Church and say to them that we would be glad if they would each appoint a Board of Trustees to take charge of their property; and be it further Resolved, That the Board of Trustees of Trinity Church be and they are hereby authorized to transfer severally to the elected Board of Trustees of Wesley Monumental and New Houston Churches, their property each to each. E. L. Neidlinger, S. A. White, and M. S. Baker, Committee.”

Rev. A. M. Wynn returned to Wesley Monumental in 1887 to spend four more years with a congregation that loved him as strongly as he loved the upbuilding of the church. In the meantime Dr. W. C. Lovett had spent two years very pleasantly with Brother Wynn's favorite. It was during this four-year administration, on the 20th anniversary from when Rev. D. D. Cox had organized the mission church in the old German Lutheran building to the magnificent and stately temple and monument to John Wesley, completed at nearly \$70,000, that Dr. A. M. Wynn enjoyed the happiest moments of a life chug full of good works. He had longed for the time when he could record at the Court house a clear title to the altar that he loved better than his own life. The church now began to thrive and prosper in its own home as no other church in the South. Savannah Methodism is proud of Wesley Monumental and the name it memorializes. The trials and yellow fever scourge coming at a time when it was easiest crippled only served as an inspiration to climb over the obstacles and “be bigger than the things that affect you.” Having the right man in the right place at the

right time is an asset worth more than money. Dr. Wynn was the man for the job.

When Rev. A. M. Wynn returned in 1887 he found a new and commodious home for the pastor which had been generously donated to Wesley, by R. B. Reppard, for a parsonage. This gift was at an auspicious time for all the money the congregation could raise was applied to the building. He found many of his former stewards on the official roll ready to back him up in a new campaign for a greater Wesley. S. B. Adams, Chairman; C. H. Carson, Treasurer; M. F. Beals, Secretary; J. L. Clements, J. E. Meldrim, D. C. Carson, J. R. Kellum, J. M. Icard, Thomas H. Maxey, J. D. Charlton, W. K. Wilkinson, H. A. Ernst, C. V. Snedeker, R. J. Stewart, B. B. Mingledorff, and S. M. Heidt.

#### FIRST BOARD OF TRUSTEES—1888

S. B. Adams	J. A. G. Carson
R. B. Reppard	Clem Saussy
J. L. Johnston	C. H. Carson
C. H. Dorsett	J. P. Williams
J. D. Charlton	

#### FIRST REPORT—1888

The Board of Trustees report the following property: Wesley Monumental Church, now in course of construction, and parsonage on Bolton Street in fair condition. Clement Saussy, Treasurer, Board of Trustees. The Acts of the Legislature of 1849 and 1859 incorporating Wesley Chapel were now amended in 1889 and changed to Wesley Monumental Church. Thus after lingering forty years in the archives of the State the word "Chapel" passed away legally.



## 1890—DEDICATION

*Stewards*: S. B. Adams, C. H. Carson, M. F. Beals, J. D. Charlton, J. E. Meldrim, A. H. MacDonell, T. H. Maxey, T. A. Ward, W. Pease, C. H. Dorsett, D. C. Carson, H. A. Ernst, J. R. Kellum, B. B. Mingle-dorff, G. M. Icard, C. V. Snedeker, Clem Saussy, L. A. Nelson.

*Trustees*: C. H. Dorsett, Chairman; J. A. G. Carson, Secretary; J. P. Williams, J. L. Johnston, J. D. Charlton, Clem Saussy, R. B. Reppard, S. B. Adams, C. H. Carson.

Secretary to Church Conference, A. H. MacDonell; Recording steward, C. H. Carson; Superintendent of Sunday School, S. B. Adams; Local preachers, John Wilson and E. J. Benton.

Just fifteen years had passed since the plans were drawn and dirt broken for Wesley Monumental Church. The corner stone was laid on the tenth of August, 1875, and the dedication took place the last Sunday in March, 1890. The building was not complete at the dedication. Neither tower nor steeple were higher than the roof nor were the walls stuccoed. Money had given out and Brother Wynn was going to climb over the last obstacle by raising it on the day of dedication. And he did. The amount of \$7,500 was raised at the morning and evening services. It was figured that this amount would finish the work and pay off all indebtedness. One steeple was to be 136 feet and the other 196 high.

At the dedicatory services were the highest officials in the State. Bishop Wilson delivered the principal address. His sermon was a classic in pulpit oratory. In the pulpit near him sat Dr. C. H. Morrison of Atlanta,

Dr. Warren Candler, president of Emory College now Emory University and Bishop Candler, Rev. T. T. Christian presiding elder, and pastor Rev. A. M. Wynn. At the close of the sermon, Col. R. D. Walker of Trinity Church, Chairman of the Building Committee, presented the edifice to the Bishop and he blessed it by invoking God's blessings upon the congregation.

A special feature of the services was the classic musical program rendered by Mrs. Haynes, Miss Carrie Bachus, and Messrs. F. E. Rebarer and W. N. Smith. Mr. Herman L. Schreiner presided at the organ.

Rev. A. M. Wynn closed his fourth year loved and highly honored by all his acquaintances. He was succeeded in 1891 by Rev. C. E. Dowman, a strong pastor and an eloquent pulpit orator. At the end of his first year there were 259 in the Sunday School and a church membership of 510 including one local preacher and one negro. The value of the church was estimated at \$75,000 and the parsonage at \$4,000. The salary of Brother Dowman was \$2,000. The total raised for all purposes was \$5,880.48. The Trustees report: "The church is not finished as to exterior. An effort is now being made to completely extinguish a debt of \$1,300 unpaid on church building by monthly contributions. C. H. Dorsett, Chairman."

Rev. C. E. Dowman closed his third year with 523 members clear of any church debt and \$115.06 in the bank to the credit of Clement Saussy, Trustee treasurer. There were 275 in the Sunday School and forty-five teachers and officers. Total amount raised from all sources during the year was \$4,985.38. The officers for this year, 1893, were:

*Stewards*: S. B. Adams, Chairman; R. L. M. Parks, Secretary; C. H. Carson, Treasurer; C. H. Dorsett,

J. E. Meldrim, A. H. MacDonell, D. C. Carson, C. V. Snedeker, B. B. Mingledorff, H. A. Ernst, T. H. Maxey, William Pease, L. A. Nelson, G. M. Folger, T. A. Ward, C. Saussy, B. F. Bullard.

*Trustees:* C. H. Dorsett, Chairman; C. Saussy, Treasurer; John A. G. Carson, Secretary; J. P. Williams, R. B. Reppard, J. L. Johnson, S. B. Adams, C. H. Carson, J. D. Charlton. Superintendent of Sunday School, W. B. Stubbs; District steward, S. B. Adams; Recording steward, C. H. Carson; Secretary to the church Conference, G. M. Williams; Local preacher, John Wilson.

And right here the master of all the recording stewards lays his pen aside for nearly four years. His perfect script and handwriting had only one competitor and that was the printing press. After the second quarterly conference of Rev. A. M. Williams' administration for four years the minutes, if there were any kept, they have escaped our attention. There was friction somewhere. The newspapers had been very liberal in carrying all church announcements and the usual Saturday church directory. But we find that no more in the Morning News and all announcements paid for at the rate of one cent a word. Wesley Monumental Church was the only Methodist church that advertised its program and schedule. The other churches were practically forgotten to news ink.

The 22nd Annual State Sunday School convention met at Wesley on May the 21st, 1895. J. T. Wells was chairman of the local committee. R. B. Reppard was State Secretary. Asa Candler and W. S. Witham of Atlanta were on the program for speeches.

Sunday night, November 10th, 1895, Rev. A. M. Williams, pastor, preached on "Good Citizenship" to a

crowded house says the Morning News next day. He handled the Mayor, Herman Myers, and the city officials quite freely. And from what he says there existed at this time a kind of boycott of the whiskey forces and saloon against the Methodist of the city. Anyway there was a resolution passed at the Annual Conference commending Mr. Williams for his fearless attack on sin and the saloon interest.

The Morning News of December the second, 1895, says that Mr. Williams made a report to his congregation the evening before which showed a membership of 524 with forty-nine accessions to the church during the year. The Sunday School had 358 scholars and thirty teachers. That the church raised from all sources \$5,400. That Miss Hattie Carson had gone to Mexico as the church's missionary. In the report of Mr. C. H. Dorsett, Chairman of the Trustees, he said: "The Trustees were making arrangements to use the fund left to the church by Robert McIntire for the completion of the exterior work on the building."

In 1898, Rev. J. O. Branch came for one year. His salary was \$1,800 and the amount raised for all purposes was \$5,475.78. The membership had reached 560. The church and parsonage were valued at \$84,000.

In 1899, Ed F. Cook came for four years. He at once found favor in the sight of his congregation and a more complete record of his good work will be found in the next chapter on Wesley Monumental Church.

## SOUTH GEORGIA ANNUAL CONFERENCE AT WESLEY MONUMENTAL

The thirty-first session of the Annual Conference convened at Wesley Monumental Church, November

30th, 1897. Bishop Key presided and was the guest of S. B. Adams where the Bishop's cabinet held its meetings. Two of the leading characters of the conference were Rev. J. W. Hinton and Dr. James D. Anthony. Mr. Hinton had been an itinerant minister for fifty years and asked to be Superannuated. He had served in every capacity and had never asked for a vacation nor suffered a spell of sickness during the half century. On his fiftieth anniversary in the conference the Trinity congregation gave him a gold headed cane. Mr. Hinton as a young lawyer made the first secession speech in Georgia. Mr. Anthony was friendly known as "the bishop of the wiregrass." He said that he had given out after fifty-one years of service and would have to ask for superannuation.

Invited by the laymen through the committee, R. B. Reppard and Clement Saussy, the members of the conference were carried to Tybee Saturday afternoon and given an oyster roast.

Youngest of all the ministers at this time was the Savannahian, Rev. Thomas H. Thompson just entering the service as a junior preacher. Seventh Street Church was highly commended for the progress it was making. S. B. Adams was elected as a lay delegate to the General Conference. C. H. Dorsett was made chairman of the Board of Finance. Rev. A. M. Williams who had served Wesley the time limit was made the presiding elder of the Macon District. The Morning News said that Savannah had lost one of its best preachers.

## CHAPTER XVIII

### WESLEY MONUMENTAL FROM 1900 TO 1928

**T**HERE is something in a name. There is a wealth of inspiration founded upon the association of great characters. Wesley Monumental Church has been the wonderful growth of an instinct, man striving to aid and honor his fellowman and his Creator. Like the marsh hen builds her nest upon the watery sod, Wesley congregation built her faith upon the goodness of God. No church entering the 20th century with greater prospects of success has utilized her spiritual resources more practically than Wesley Monumental, and the faith of this success has dominated her life all the while.

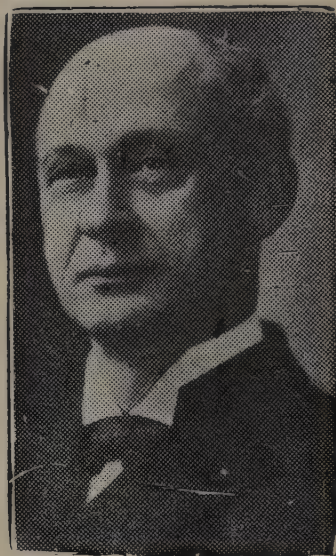
Rev. Ed F. Cook spent four years of a successful life in the ministry as pastor of Wesley from 1899 to 1902. The statute of limitation moved him. For this good work he was paid a salary of \$1,800 a year. He left Wesley in the lead in Savannah Methodism with 713 members on the church register. Total amount raised from all sources was \$8,966.03.

Rev. H. C. Christian was pastor for one year, 1903. He raised the membership to 740 with a total collection from all sources that amounted to \$6,896.13.

Then came Rev. O. B. Chester to the pastorate for two years and the membership went up to 804 with all funds amounting to the sum of \$7,968.45, the first in members but second in finance.

For the next four years Wesley makes some of its greatest history under the pastorate of Rev. W. N.

Ainsworth, now Bishop Ainsworth. The congregation had now solved her problem by securing the proper man. Methodism loves to do honor to a great leader.



BISHOP W. N. AINSWORTH

## OFFICIAL ROLL FOR THE YEAR 1907

### *Stewards:*

S. B. Adams	R. E. Saul
R. L. M. Parks	W. T. Phipps
G. J. Orr	C. H. Carson
W. B. Stephens	B. F. Bullard
W. C. DeVane	W. B. Stubbs
R. J. Travis	G. M. Williams
C. V. Snedeker	C. C. Freet
W. P. Calvitt	C. G. Edwards



J. M. Quantock	N. B. F. Close
Lem Taylor	H. E. Crittenden
J. L. Jackson	T. E. Youmans
L. B. Fowler	E. K. Demmond
R. B. Reppard	W. W. Connell
D. C. Carson	W. E. Thompson
A. W. Morehouse	F. C. Atkinson

*Trustees:*

R. B. Reppard	B. F. Bullard
C. H. Carson	C. V. Snedeker
A. W. Morehouse	J. P. Williams
S. B. Adams	R. L. M. Parks

D. C. Carson

Superintendent of Sunday School: P. F. Brown.

Secretary Church Conference: W. J. Sykes.

Recording Steward: C. H. Carson.

*Assistant Pastor:* L. W. Walker in charge of the churches at Isle of Hope and Thunderbolt.

At the second quarterly conference the Trustees were authorized to sell the parsonage on Bolton Street for \$3,100 and purchase a new parsonage. The pastor reports at the third quarter that he had been preaching in the basement of the church for six weeks while the Auditorium was undergoing an extensive repair and re-furnishing. At the fourth quarter resolutions were offered by W. B. Stephens expressing appreciation of the ability and fidelity of the pastor, Dr. W. N. Ainsworth and the wish of the congregation that he be returned to Wesley the ensuing year.

Part of Dr. Ainsworth's report follows: "We have received forty new members on the profession of faith, and seventy-two by certificate, giving us a present mem-

bership of 815, which is a net gain of sixty-nine. Large congregations attend upon the ministry of the word. We could usually accommodate more, though many times our capacity has been taxed and uniformly our congregation is the largest in the city.

"Our church deserves the highest commendation for its liberality and the promptness with which it meets every financial demand upon it. Without yet having cast up figures I am sure that the congregation has raised some \$18,000.00, during the year.

"There are no debts against the church, except an unmatured obligation on our new parsonage purchase, and that is provided for in the best subscriptions. There has not been any decline in the benevolent contributions of the membership.

"We have maintained Miss M. Virginia Garner, in Japan. Miss Hattie Carson, in Cuba, Rev. and Mrs. F. S. Onderdonk, in Mexico and have furnished one-third of the support of Rev. and Mrs. W. G. Flether, in Santiago, Cuba. A member of the church has also contributed \$100 each toward the Songdo School and the Tigert Memorial Church in Oklahoma. All these have been maintained at an expense of \$3,500, and at the same time we have furnished half the expense of the city Missionary, and borne our usual part in meeting all the local Home Missionary demands.

"By their fruits ye shall know them. Surely God has honored the fidelity of his servants and many of them have been jealous of his glory."

Mrs. Helen N. Stubbs reported 140 members in the Missionary Society, fifty-four subscribers to the Missionary Advocate, and a total sum of \$907.90 for the year.

Mrs. B. J. Beard reported 129 members of the

Home Missionary Society and a total expenditure for the year of \$849.77. Garments given out 417, magazines distributed 841, visits to the sick 202.

R. B. Reppard, chairman of the Trustees reported the church to be valued at \$80,000, and the new parsonage at No. 603 Whitaker St., with furnishings to be worth \$12,000.

Wesley Monumental took the lead in membership of Savannah Methodism at the close of 1907 with 815. Her total in finances was the sum of \$19,346.00, leading all the churches in the South Georgia Conference. Mulberry at Macon and St. Luke at Columbus were first and second in membership and Wesley was third.

#### 1908

At the first quarterly conference E. K. Demmond, T. B. Gracen, C. V. Snedeker were elected members of the City Church Extension Board. William B. Stubbs was elected delegate to the Laymen Convention to be held at Chattanooga, Tenn. Dr. Ainsworth says in his first report of the year:

"Savannah, like every other commercial center, has suffered in the prevailing panic, like a vegetable garden under the blight of a hoar frost, and that, of course, will have its effect upon the financial operations of the church. Usually the church feels these things among the first, but despite these things, our officers have devised more liberally for the maintenance of the pastor this year than before, thus placing our church among the first in our connection, and along with the best in the city."

At the third quarter Clayton P. Miller, F. H. Marshall, T. B. Gracen and George Richter and R. W. Farr were elected Trustees to provide a building for

the Asbury Sunday School on East side. The following is found in the minutes of the Third Quarterly Conference:

"The church is honored and benefitted in the election of one of our consecrated laymen to the secretaryship of the Laymen's Missionary Movement, W. B. Stubbs. He and his consecrated family will be missed in our whole church, but we rejoice that we can give such servants to the church at large."

P. F. Brown, Jr., superintendent of Sunday School reports that two schools are under the direct control of this quarterly conference and one other that is conducted by Wesley members. He reported 518 for Wesley and 101 pupils for Collinsville. He says that the Baraca and Philathea movements are replacing the Epworth League.

Wesley furnished for the year the support of Miss M. Virginia Garner, in Japan, Miss Hattie Carson, in Cuba, Rev. F. S. Onderdonk, in Mexico, and part of the support of Rev. W. G. Fletcher, in Santiago, aggregating the sum of \$3,500. Mrs. J. G. Jarrell was elected to fill the vacancy of the Missionary Society caused by Mrs. W. B. Stubbs being absent from the city. B. F. Bullard is elected to fill the chairmanship of the Board of Trustees on account of the death of R. B. Reppard who died June the first.

Dr. Ainsworth makes the following statement in his annual report: "There has been progress and growth in the church, making it in some respects the best year of the term of services. There have been 145 additions to the church to date, forty-one of this number being on profession of faith. Congregations are usually large and our financial exhibit will be larger than ever before on the established claims of the church."

1909

The death of Lemuel Taylor was officially lamented at the first quarterly conference. The pastor reported that the prayer meeting services were attended by as many as 150 an evening. The delegates to the District Conference this year were: N. B. F. Close, W. E. Thompson, T. C. Barger, G. W. Rounds, W. C. DeVane, J. C. Little, C. G. Tillman, R. E. Sauls, and A. H. MacDonell. The pastor had given at the second quarterly conference certificates to the Orrs, Gracens, Stubbs, Rumphs, Granthams, Lariseys and many others who established Asbury Memorial Church.

In the Memoir of Rev. Charles Carson Elliott may be found this paragraph which explains the change made at this time in the pastors of Wesley: "In June, 1909, he was appointed by Bishop Hendrix to the pastorate of Wesley Monumental Church in Savannah, to fill the unexpired term of Dr. W. N. Ainsworth, who has been called to the presidency of the Wesleyan Female College, Macon. Notwithstanding this was a great metropolitan church he was quite equal to the task, both in the pulpit and in the committees of the various boards. There was a strong, magnetic, unearthly power about him that drew men to him. To know him was indeed to love him. All Savannah was glad to do him honor, and feeling that they could not spare him from the city, he was appointed at the following Annual Conference to Asbury Church, where he was pastor when the sad news came of his death."

At the fourth quarterly conference C. V. Snedeker and D. C. Carson were elected superintendents of the Sunday School. J. G. Kellum, W. L. Arnold, Miss Nettie Varnadoe, Miss Marion Carson, and Miss Stella Pease were confirmed as presidents of the Epworth

League. Judge S. B. Adams presented a resolution regretting the time limit would remove Dr. J. M. Lovett, presiding elder.

## OFFICIAL ROLL FOR THE YEAR 1910

### *Stewards:*

T. D. Ellis, Pastor	R. J. Travis
S. B. Adams	T. E. Youmans
B. F. Bullard	L. E. McTyre
C. C. Carson	C. G. Tillman
D. C. Carson	W. J. Sykes
N. B. F. Close	B. F. Pickett
W. E. Thompson	G. W. Rounds
L. B. Fowler	C. V. Snedeker
W. C. DeVane	W. P. Calvitt
J. M. Quantock	R. E. Sauls
W. L. F. Arnold	H. E. Crittenden
C. G. Edwards	R. W. Farr
J. C. Little	J. J. Cornell
W. W. Connell	S. A. Nelson
A. W. Morehouse	S. W. Parnelle

### *Trustees:*

B. F. Bullard	Clem Saussy
C. H. Carson	E. K. Demmond
C. V. Snedeker	D. C. Carson
S. B. Adams	A. W. Morehouse

J. P. Williams

*Sunday School Superintendents:* C. V. Snedeker, D. C. Carson.

*Recording Steward:* C. H. Carson.

*Lay Leader:* W. E. Thompson.

*Secretary:* W. W. Connell.

There was no Epworth League at Wesley this year. The Baraca and Philathea classes were so well organized that they took the place of the League. The membership of the church totaled 857 at the end of the year. Mr. Ellis took up his pastorate the second year at Wesley with the highest salary ever paid a Methodist minister in Savannah, \$3,000.

In 1912, the South Georgia Conference convened in its 46th annual session at Wesley. Bishop Wilson presided. The Savannah District surpassed all others in general reports. This district raised from all sources during the year \$93,354.84. The membership of the entire conference had now reached the number of 88,234 of which 9,893 were in this district.

After four years of very praiseworthy service, Rev. T. D. Ellis completed his time-limit. He left Wesley with over a thousand members, the second largest church in the South Georgia Conference.

Rev. Paul Ellis came in 1914 and served three years. At the end of his administration in 1916, there were 1,043 members and the amount raised from all sources was \$14,130. The high standard of the church was maintained in every activity.

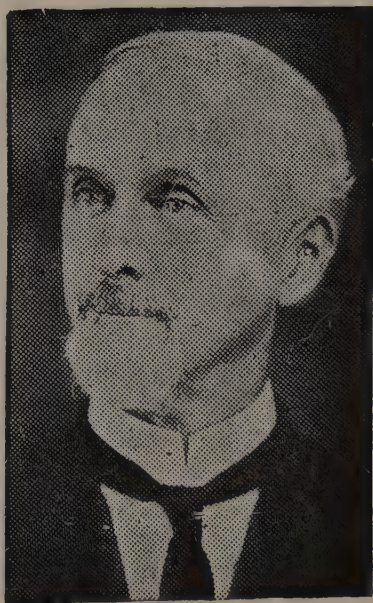
Dr. W. N. Ainsworth returned to Wesley for the years 1917 and 1918. Success crowned his labors and Wesley responded whole heartedly as she was in the habit of doing. A greater field was ready for him and he was elected Bishop. Few churches have such compliments bestowed upon their pastors. Wesley now had 908 members and her financial thermometer registered for the year \$15,821.

Rev. A. M. Hughlett was an inspiration to the Wesley congregation. Under his pastorate of four years all previous records and noble accomplishments were sur-



passed. He closed the pastorate with 1,146 members and the sum of \$24,000 was raised to support the many benevolent enterprises of the church. Savannah Methodism was forging ahead with great strides. Other Methodist churches in the city were equally as active for Wesley had dropped back to second place notwithstanding her excellent lead for many years. His salary for the last three years was \$4,000 a year. Another record broken in the support of the pastor.

In 1923, the congenial and lovable Rev. J. A. Thomas came to Wesley, scholarly and democratic, a good mixer and a spiritual leader. As a good shepherd he watched the housing of the Sunday School into narrow quarters each Sunday morning for three years.



REV. J. A. THOMAS

Wesley had long needed just such a building as Dr. Thomas had carried in his mind these three years. His fourth year was crowned with a successful effort to erect a four-story Sunday School plant on the vacant lot in the rear of the church where once stood the little brick chapel, dilapidated in 1868. But Brother Thomas could not stay to see his heart's desire fully completed for the time-limit and the Bishop often break heart strings and friendship ties in order that spiritual progress might continue to prosper.

Dr. Thomas closed his fourth year in 1926 with 1,352 members on the register. He raised for all purposes during his last year \$43,451. Others who follow might do more but he has set a high standard by which



REV. WALTER ANTHONY, D.D.,  
*Pastor Wesley Monumental Church and President Board of  
Education, South Georgia Conference.*

to measure the spiritual and financial progress of the congregation after the year 1926.

Dr. Walter Anthony took up the pastorate where Rev. J. A. Thomas left off, in 1927. The Sunday School plant was completed in February and dedicated, followed by a public reception participated in by many congregations and denominations of the city. This plant is one of the best in the South, handsomely equipped and beautifully decorated. The interior and exterior of the main auditorium was thoroughly worked over in more tasteful designs than ever. The front entrance was remodeled to fit the classic architecture of the church. Wesley Monumental is now a greater memorial than ever before in all of its wonderful history. The parsonage is located at 109 East Thirty-fifth St., and is one of the best in the city being valued at \$12,000.

## OFFICIAL ROLL FOR THE YEAR 1927

### *Stewards:*

G. L. Groover, Chairman	N. B. F. Close
J. J. Cornell, V. C.	T. F. Cook
J. W. Morgan, Secretary	E. C. Demmond
W. W. Connell, Treasurer	Scott A. Edwards
S. B. Adams	H. B. Ernst
D. W. Andrews	I. A. Gibson
G. C. Baker	W. M. Gregory
W. M. Bagby	S. E. Kraft
G. R. Barber	J. H. Latimer
W. P. Beale	E. F. Lovell, Jr.
C. A. G. Blomquist	A. R. MacDonell
W. P. Calvitt	L. E. McTyre
D. C. Carson	W. R. McNeal
E. W. Carson	P. A. Miller

A. W. Morehouse	T. E. Ray
H. H. Morgan	R. F. Rhodes
E. C. Middlebrooks	W. R. L. Roberts
S. A. Nelson	R. H. Roux
S. W. Parnelle	D. T. Simpson
G. S. Patton	Charles H. Sipple

J. T. Wood

*Trustees:*

S. B. Adams	A. W. Morehouse
D. C. Carson	H. H. Morgan
W. W. Connell	W. R. L. Roberts
G. L. Groover	John L. Travis

G. W. Wyllly

*Sunday School:*

G. C. Baker, Superintendent  
 S. A. Nelson, Asst. Supt.  
 P. A. Miller, Secretary  
 W. P. Calvitt, Statistician  
 H. B. Ernst, Treasurer  
 J. J. Cornell, Supt. Adult Dept.  
 Mrs. S. T. Walden, Supt. Young Peoples Division  
 Mrs. J. H. Peebles, Supt. Young People Dept.  
 S. E. Kraft, Associate Supt.  
 Mrs. J. E. O'Neal, Supt. Sr. Dept.  
 Milton B. Ellis, Associate Supt.  
 Mrs. R. J. Parker, Supt. Int. Supt.  
 R. F. Rhodes, Associate Supt.  
 Miss Julia M. Morgan, Supt. Junior Dept.  
 Miss Irma Mathews, Supt. Primary Dept.  
 Mrs. Geo. S. Patton, Supt. Beginners Dept.  
 Miss Sadie Yopp, Supt. Cradle Roll  
 Mrs. T. B. Yopp, Supt. Home Dept.

Mrs. C. A. G. Blomquist, Pres. Mothers' Club  
Mrs. V. C. Finch, Supt. Parent-Teacher Work

*Junior Church:*

J. A. Naismith, Director  
M. L. Morgan, Associate  
Henry Miller, Chairman of Stewards  
Elizabeth Groover, Assistant

*Lay Leader:* George S. Patton

*Boy Scouts:* T. E. Ray, Scoutmaster

*Missionary Committee:* D. C. Carson, Chairman;  
Arthur C. Cherry, B. M. Mincey, John L. Pease, Walter H. Saffold, C. R. Sheppard, Sidney A. Smith, James H. Vaughn, B. E. Whittington

*Publicity and Lay Speakers Committee:* D. T. Simpson, Chairman; F. L. Dimmick, Horace A. Ernst, Julian M. Fields, V. C. Finch, H. Wallace Sipple, Sankey C. Smith, H. B. Stanton, J. W. Blake.

*Evangelistic Committee:* T. E. Ray, Chairman; E. L. Cannon, W. F. Cook, Marshall L. Morgan, J. A. Naismith, George D. Sterne, John L. Travis, C. A. Winn.

*Christian Steward Committee:* W. R. L. Roberts, Chairman; M. B. Ellis, J. D. Langston, A. H. MacDonell, Lewis A. Mills, Ernest C. Bull, Mark Thomas, Roger A. Wood, J. McSwain Woods.

*Social Service and Temperance Committee:* W. M. Bagby, Chairman; T. C. Barger, R. O. Blakey, Frank S. Cheatham, Dr. J. E. Morrison, J. Edwin O'Neal, Henry T. Page, Max D. Pruitt, C. S. Stewart.

*Woman's Missionary Society:*

Mrs. Walter Anthony, President  
Mrs. D. C. Carson, V. P.  
Mrs. P. A. Miller, Recording Secretary  
Miss Daisy Stubbs, Corresponding Sec.

Mrs. T. F. Cook, Treasurer  
 Mrs. T. E. Ray, Supt. Juniors  
 Mrs. M. L. Morgan, Assistant  
 Mrs. W. T. Walker, Supt. Parsonage  
 Mrs. C. A. Sowell, Social Service  
 Mrs. G. R. Barber, Travelers Aid  
 Mrs. H. H. Morgan, McIntire Home  
 Mrs. E. R. Wooten, Publicity  
 Mrs. R. A. Hicks, Supplies  
 Mrs. T. E. Youmans, Agent of Voice

*Epworth League:*

Miss Louise Sipple, President  
 R. W. Porter, V. P.  
 Mrs. Mary L. Porter, Treasurer  
 Miss Daisy Stubbs, Recording Sec.  
 Herbert Harley, Cor. Secretary  
 Miss Katherine Sellers, Era Agent  
 Miss Eva Cook, Press Representative  
 Miss Ruby Risher, First Dept.  
 Miss Susie Norwood, Sec. Dept  
 Miss Lois Walden, Third Dept.  
 Alfred Watkins, Third Dept.  
 Mrs. Elizabeth Mincey, Fourth Dept.  
 Miss Catherine Parnelle, Pianist

*Choir:*

Miss Lois Pugh, Soprano  
 Mrs. F. W. Spencer, Contralto  
 Mr. Frank Hill, Tenor  
 Mr. W. R. L. Roberts, Bass  
 Mrs. Christine Heyward, Organist  
 Miss Eva Cook, Secretary to Pastor  
*Missionaries:* Miss Rubie K. Lee, Seoul, Korea;  
 Rev. J. T. Gamble, Warsaw, Poland.

## OFFICIALS FOR 1928

The year 1927 was one of the greatest epochs in the history of Wesley Monumental Church. Under the wise leadership of Dr. Walter Anthony, every activity and organization felt the inspiration of his influence and wisdom. Popular as a pastor and loved as a great church orator, Dr. Anthony increased the membership by over two hundred and raised for all church purposes over fifty thousand dollars. Wesley is now one of the strongest and handsomest church in the city. The Sunday School plant is a model of design and comfort, housing nearly a thousand pupils every Sunday morning under the popular guidance of G. C. Baker, Superintendent.

The Missionary Society with Mrs. Walter Anthony as president has 139 members and raised \$3,975, part of which amount supported Miss Ruby Lee, the church missionary to Korea. The Epworth League enjoyed a prosperous year under the presidency of Rupert Mincey. Judge S. B. Adams of the Board of Trustees reported at the last Quarterly Conference that the church was in a splendid financial condition.

The organization of The Wesley Brotherhood Club with a hundred members for the year 1928 bespeaks much for the lay activities under the direction of G. C. Baker, president. The following are the members of the committees:

*Missionary Committee:* Ralph F. Rhodes, Chairman; Arthur C. Cherry, B. M. Mincey, Dr. J. E. Morrison, John L. Pease, Walter H. Saffold, James H. Vaughn, B. E. Whittington, C. M. Yarborough.

*Evangelistic Committee:* T. E. Ray, Chairman; W. F. Cook, G. H. Doyle, Laurence E. Moore, Marshall



L. Morgan, J. A. Naismith, J. Wesley Peacock, Robert W. Porter, John L. Travis.



BISHOP W. B. BEAUCHAMP,  
*Guest of the Semicentennial Anniversary.*

*Publicity and Lay Speakers Committee:* D. T. Simpson, Chairman; J. W. Blake, F. L. Dimmick, Horace A. Ernst, R. E. Perry, D. A. Pritchard, Wallace Sipple, C. V. Snedeker, H. B. Stanton.

*Social Service and Temperance Committee:* R. O. Blakey, Chairman; Frank C. Cheatham, Edward Dutton, Milton B. Ellis, Dr. W. J. Sykes, C. A. Winn, J. McSwain Woods, Thomas Yarborough.

*Christian Stewardship Committee:* J. J. Cornell, Chairman; Julian P. Alcorn, Ernst C. Bull, J. D. Lang-

ston, L. M. Reggan, Mark Thomas, Gilbert H. Tipkens, Roger A. Wood.

The semicentennial anniversary of Wesley Monumental Church was held during February, 1928. The speakers were Judge Samuel Adams, G. C. Baker, Dr. J. A. Thomas, and Bishop W. B. Beauchamp.

At the close of the series of services which started on Wednesday evening and were concluded Sunday night, the Chairman of the Board of Stewards, Mr. G. L. Groover, reported that his committees had raised the fifty thousand dollars necessary to pay off the indebtedness of the church incurred during the building of the new Sunday School annex and the remodeling of the main building.

In April, 1929, Mrs. B. F. Bullard very generously presented to Wesley two handsome bronze tablets for the front of the church and the Sunday School annex. They are solid bronze and contain this inscription:

"Wesley Monumental Methodist Episcopal Church, South.

"Successor to Wesley Chapel Methodist Church organized 1807.

"Cornerstone of this building laid August 10, 1875.

"Completed and dedicated, March 30th, 1890.

"Sunday School Annex completed February 20, 1927."

## CHAPTER XIX

### GRACE CHURCH FORMERLY NEW HOUSTON 1877-1900

ON Saturday, March the third, 1877, City Missionary, Rev. J. W. Simmons, who was a supply at the Isle of Hope and in the absence of Rev. A. M. Wynn of Wesley, at the suggestion of J. A. Jordon and G. W. Heidt secured the free rent on the vacant lot at the southeast corner of Jefferson and New Houston which is now Park Avenue west, and the privilege to erect thereon a temporary building that could be moved any time the lot was demanded. At the Trinity quarter conference following this date the question was officially passed upon and Robert McIntire started the subscription by giving two hundred dollars. The same amount was secured from others and the temporary church was built at a value of four hundred dollars. E. Heidt, C. H. Dorsett and David Porter were the building committee. With neighborhood friends to help the building was completed in fifteen days. Dr. A. Means of Oxford College preached the dedication sermon. General George P. Harrison was elected Sunday School superintendent and remained in that office until his death in 1888. E. L. Neidlinger and family furnished four of the Sunday School teachers. Ely Otto directed the music for several years.

With the establishing of New Houston Church an innovation was inaugurated in Savannah in Sunday School work. Up to this date no church had been able to run a school on Sunday morning. In securing the proper teachers who were instructing classes in the af-

ternoon at other Sunday Schools it was partly necessary to engage them for forenoon classes. After New Houston demonstrated the idea to the entire satisfaction of Wesley and Trinity, the Sunday Schools of the city gradually changed to morning sessions. The church grew so rapidly during the year that Rev. J. W. Simmons was returned the second year with the instruction to devote all of his time to that congregation. By the end of the year, 1878, Rev. J. W. Simmons was able to report to the Conference a membership of sixty and a salary of one hundred and forty dollars for his services.

Rev. J. W. Simmons was returned for the third year. The Sunday School grew and at its second anniversary R. B. Reppard made the address and awarded many pupils for their regular attendance. The librarian reported 350 volumes for the school. The Morning News for September the 18th, 1879, says: "In Trinity Church yesterday morning at 7:30 was solemnized the marriage of Rev. John Wesley Simmons of the South Georgia Conference and Miss Ola Simmons of Savannah, the ceremony being performed by the pastor, Rev. R. J. Corley. There was a large attendance of friends of the bride and groom. Rev. Mr. Simmons has for a long time been pastor of the new Houston Street Church. Many friends accompanied the couple to the Central Railroad wharf where they took the steamship *Savannah* for New York for a few days." At the Annual Conference this year, Dr. A. T. Mann, recognizing that Mr. Simmons was competent to handle a larger work and better pay gave him a larger appointment on recommendation of the Bishop.

The church now suffered a set back. The man who had solved many of its hardest questions was gone. Rev. R. J. Corley of Trinity came to the rescue by fill-

ing the pulpit himself at every opportunity and lastly secured Mr. J. R. Carter, secretary to the Y. M. C. A. to train for the ministry by serving part of the time at New Houston with the help of Brother Emanuel Heidt, the great local preacher of Trinity.

The second misfortune came when Rev. R. J. Corley died. But his successor Rev. James O. Branch who had served Wesley three years and now at Trinity offered a helping hand and secured Rev. G. C. Thompson for the year 1881. Then came Rev. G. W. Matthews for three years and fitted himself to the needs of the congregation to the delight of all. The church grew and in the meantime he grew for a larger work. Rev. H. P. Myers followed for one year in 1885. Rev. J. P. Wardlaw served splendidly for two years now. In 1888, Rev. J. W. Simmons was returned to his first love. He found that during the past ten years many changes and much progress had been made for his Master. A Sunday school of two hundred pupils greeted him. A church plant enlarged in seating capacity and a comfortable parsonage fully furnished, all valued at \$9,500. A board of trustees consisting of T. W. Boatright, S. R. Rustin, W. L. Mingledorff, Ely Otto, H. W. Clark, and O. T. Shaffer. Stewards: J. W. Boatright, Ely Otto, H. W. Clark, W. L. Mingledorff, L. W. Roberts, T. W. McGillis, S. B. Rustin, C. C. Beebe, G. P. Wiggins, L. L. Carswell, J. S. Talley, O. T. Shaffer, and C. W. VanNeice. Class Leaders: Sirrene Hardy, C. J. Eaton, C. E. Sanberg, W. H. Waddell, O. B. Perry, S. B. Rustin, J. E. Benson, Douse Rustin, and Eugene Roberts. The membership had reached nearly four hundred.

But Rev. J. W. Simmon's happiness doubled its climax when he learned of the following resolution which

had been passed on the tenth anniversary of the New Houston Church: "Resolution of Trinity Quarterly Conference.—Resolved, That a committee of three be appointed to attend the Quarterly Conference of Wesley Monumental Church and New Houston Street Church and say to them that we would be glad if they would each appoint a Board of Trustees to take charge of their property; and be it further Resolved, That the Board of Trustees of Trinity Church be and they are hereby authorized to transfer severally to the elected Board of Trustees of Wesley Monumental and New Houston Churches, their property each to each. E. L. Neidlinger, S. A. White, and M. S. Baker, Committee. On motion the above was received, and a vote of thanks was tendered to Trinity Church for her fostering care over the interests of New Houston Church during its past years of existence. Accordingly with the above the following were appointed Trustees of New Houston Church: T. W. Boatright, S. B. Rustin, W. L. Mingle-dorff, Ely Otto, H. W. Clark, and O. T. Shaffer."

At the third quarterly conference may be found the following remarks of Brother Simmons in his report to the church: "We mourn the loss of our superintendent, General George P. Harrison, since our last Conference. He was buried from this church by his special request though a member at Trinity. His heart was with us. He is the only superintendent this school ever had—the first and the last. We hope he reaps the reward of a faithful servant. His vacant chair sits draped in mourning. We shall see his tall, erect, manly form no more, moving among us to cheer us, and in the pursuit of good and useful knowledge. May his mantle fall on the proper one, who may lead us to still greater achievements."

At the close of 1889, the Bishop moved Mr. Simmons to another work. His last report shows New Houston to be in a very healthy condition. During the year he had been paid a salary of \$800 and the church had raised \$1,153 and paid all of its assessments. The congregation had outgrown its present building.

Rev. D. F. Riley was appointed for the year 1890. He reported an increase both in the Sunday School and church membership. During the month of May the little wooden building so hurriedly erected in 1877, was rolled aside and the erection of a handsome brick structure was begun.

In 1891, Rev. George F. Johnston came for two years. He was succeeded in 1893 by Rev. W. F. Smith who also came for two years. Rev. James M. Lovett served so acceptably that his administration marks a great epoch in the history of this remarkable institution. Its name was changed to Grace Methodist Church and the street passed up its cognomen for Park Avenue. Then came Rev. James T. Ryder to Grace for the year 1897. Osgood F. Cook broke the record in 1898 by being the first pastor to stay four years. The officials of the church were listed as follows at this time:

Hollis W. Clark, Chairman of Stewards, and Secretary and Treasurer of Trustees; W. H. Matthews, Steward; B. B. Mingledorff, Steward; W. L. Mingledorff, Steward, Trustee, and Superintendent of Sunday School; John C. Morgan, Recording Steward; W. T. Morgan, Trustee; Barnwell O'Neal, Steward; L. W. Roberts, Chairman of Trustees; S. B. Rustin, Steward and Trustee; R. J. Speir, Steward and Trustee; G. P. Wiggins, Treasurer of Stewards and Trustee; Marvin O'Neal, Steward.

The finances of the church were increasing. The sal-



ary of Mr. Cook for the second year was \$733.25. Raised for all purposes, \$3,106.05. The Sunday School raised \$145.85, and 197 scholars.

The Epworth League had 94 members. This was the second largest League in the city. Grace had now 412 members.

During the second year of Rev. Osgood F. Cook's pastorate a beautiful new church, costing \$20,000, was completed. The parsonage was valued at \$5,000, and other church property \$800. The indebtedness was only \$746. No congregation in the South Georgia Conference had made a better record than Grace under the excellent leadership of Mr. Cook. For all this good work he was paid \$800 the third year of his administration.

The Church Extension Society of Savannah held many of its meetings at Grace Church. The officers were: J. P. Williams of Trinity, Chairman; George P. Wiggins of Grace, Secretary; J. L. Christian of Grace, Treasurer. The minutes of July 28, 1895 say: "In fact, all the churches in Savannah, with the exception of Trinity, which is the parent church, were organized and built through the instrumentality and efforts of the Church Extension Board." The Society has 172 members who pay a membership fee of one dollar per year. The city missionary, Rev. J. A. Smith, made a report of his five missions: Exley, Shipyard, Cedar Grove, Southside, and Seamen's Bethel. He says that Marvin has 150 members and expects to built on a site already secured in the Southern part of the city very soon. At this time Mr. J. P. Williams was the third wealthiest person in Chatham County. He was as liberal as he was able.

## CHAPTER XX

### GRACE CHURCH FROM 1900 TO 1928

NO Minister in the city nor church made more progress than did Grace Church, under the powerful leadership of Rev. Osgood G. Cook, during his four years that ended in 1901. Grace now occupied second place from the top in membership, having turned Trinity down with the number of 428 loyal members. The church and parsonage were free from debt and there was other church property to the value of \$1,000. The salary was \$1,000 and the amount raised for all purposes was \$2,706.53.

In 1902, Rev. C. A. Jackson came for two years. Grace dropped back to third place in the city with 402 members. The church property increased to \$30,200. The Sunday School, at this time, had 325 pupils.

Rev. E. F. Morgan came for three years in 1904. He had served four years at Marvin and Seventh Street and was familiar with the needs of the congregation. He put progress into every activity and at the end of his administration the membership was 558. The Sunday School stood second in the city with 380 pupils. Money raised from all sources amounted to \$3,811.17. The salary was \$1,250. He left the following officials in charge of the church:

#### *Stewards*

T. J. Arlin	J. W. Smith	H. E. Baxter
W. H. Fifer	J. W. Benton	W. C. Travis
S. P. Martin	C. C. Mordecai	J. W. Daniel
W. L. Mingledorff	H. A. Cordson	R. L. Downs

R. J. Spier	Warren Otto	F. F. Woollet
S. W. Lofton	E. W. Strozier	J. J. Benton
L. B. Wheeler		I. Rowland

*Trustees*

R. P. Wheeler	W. J. Mingledorff	J. E. Benson
S. B. Rustin	Palmer Kirkland	F. F. Woollet
B. B. Mingledorff	C. J. Eaton	A. A. Cordson
	G. W. Wiggins	

Superintendent of Sunday School: W. L. Arnold

Committee on Church Extension: W. C. Travis

District Steward: W. L. Mingledorff

Recording Steward: W. C. Travis

President of the Epworth League: J. J. Benton, Vice-President, E. W. Strozier.

Isle of Hope Mission: John Swain.

The congregation of Grace disliked the idea of yielding to the four-year limit and giving up Brother Morgan for a new man, so they petitioned the Presiding Elder and the Bishop for his return. But he was needed for another place and the Conference sent Rev. T. W. Darley for one year. Brother Darley was very sincere and frank. He believed in keeping the church roll thoroughly pruned and thereby clipped off many of the dead branches. He left the membership reduced to 444.

At the beginning of 1908, I. Rowland took charge of the Sunday School superintendency and E. W. Strozier was elected Chairman of the Board of Stewards. Rev. J. B. Thrasher was appointed preacher in charge for two years. Marvin O'Neal was placed in command of the Laymen activities. These changes seem to have worked better and church affairs were spirited up considerably. At the second quarterly conference Brother Thrasher reported 55 new members, and the death of

Eliza A. Purse, the first member of the church when it was New Houston Mission. During the second year at the annual revival over a hundred joined the church. The basement was fitted up and cut into small rooms for a departmental Sunday School. The Philathea and Baraca Classes were organized at this time. Over two hundred dollars were distributed among the poor. Brother Thrasher closed his pastorate with 526 members. Funds from all sources amounted to \$4,286.22. Pastor's salary was-assessed \$1,500 but he was paid \$1,600. He left the following officers for his successor, Rev. T. M. Christian:

## OFFICIAL ROLL OF 1910

### *Stewards*

Marvin O'Neil, Chairman

W. L. Mingledorff	J. B. Goodson	E. W. Strozier
C. H. Kenny	J. E. Benson	J. W. Smith
H. L. Wrenn	S. P. Martin	C. C. Mordecai
W. C. Travis	H. A. Cordson	B. B. Mingledorf
F. F. Woollett	O. M. Miller	Walter Smith
H. D. DeLoach	Ishmael Rowland	W. M. Townsend
	I. D. Morrison	

### *Trustees*

B. B. Mingledorff	W. L. Mingledorff
Palmer Kirkland	B. P. Wheeler
J. E. Benson	C. J. Eaton
Marvin O'Neil	I. Rowland
Superintendent of Sunday School: Ishmael Rowland	
President of Epworth League: W. M. Townsend	
Lay Activities: C. H. Kenney	
Recording Steward: W. C. Travis	

Brother Christian soon gave the congregation a hypodermic of holy inspiration that fired the members and officials with old time ardor for the glorification of the Master and His work.

His good work continued three years. He reports at the second quarterly conference of his first year 67 additions to the membership and says: "The official meetings of our brethren are an inspiration, enthusiastic, harmonious and highly spiritual." R. W. Wimbish and A. C. Cherry were added to the board of stewards. Five thousand dollars in cash was raised and more subscribed for the complete renovation of the Church and parsonage. Rev. T. M. Christian was sent to the Annual Conference loaded down with petitions that he and the presiding elder, Dr. W. F. Smith, be returned. In 1911, Arthur C. Cherry, B. F. Padgett, and R. J. Speir were added to the roll of stewards. Again Grace stood second in membership in the city. The salary of the pastor was now \$1,800. Marvin O'Neal is the Lay leader this year. Brother Christian reports that "We are having some very fine music. There is not a better choir in the city." He states that Grace has four students away at Methodist colleges. At the fourth quarterly conference for 1911, Mrs. D. G. Farmer of the Missionary Society reports 40 members and the sum of \$382.71 raised from all purposes during the year, and Mrs. C. C. Mordecai reports \$254.39 raised for Home Missions. Again, the petitions went up to the Annual Conference that Rev. T. M. Christian BE RETURNED FOR 1912.

E. W. Strozier was elected superintendent of the Sunday School with C. C. Mordecai as assistant superintendent. The salary of the pastor was placed at \$2,000. The pastor reported 70 new members for the first

quarter of 1912. He says: "We humbly boast of having the largest primary department of any Sunday School in the city." At the second quarter 47 new members, making 176 for the year to June the 6th. This was the best year in Grace's History to date. The Missionary Societies raised \$721.83 with a membership of 39. The congregation, with a membership of 880, the second largest in the city, raised from all sources \$6,916.70. All the church property was valued at \$51,000. Brother Christian had made history for Grace. His expert services were needed at another place and the Bishop did not return him. He left the following officials in charge for 1913:

## OFFICIAL ROLL FOR 1913

*Stewards*

Marvin O'Neal, Chairman

H. O. DeLoach, Secretary

C. C. Mordecai R. W. Wimbish

B. B. Mingledorff E. W. Strozier

W. C. Travis L. C. Nue

F. F. Woollett O. M. Miller

A. K. Mordecai J. E. Benson

R. J. Speir W. H. Waters

W. L. Mingledorff C. H. Kenny

H. A. Cordson I. D. Morrison

A. S. Griffin A. H. McInvoy

B. F. Frenarry A. W. Mingledorff

R. L. Downs S. P. Martin

Superintendent of Sunday School: E. W. Strozier

Assistant Superintendent: C. C. Mordecai

Lay Leader: Marvin O'Neal

Recording Steward: W. C. Travis

Trustees of Church Property: Marvin O'Neal, W. L. Mingledorff, I. Rowland, B. B. Mingledorff, J. E. Benson, R. J. Spier, B. P. Wheeler, C. J. Eaton, and W. C. Travis. Pastor: Rev. J. M. Glenn.

The pastor, in his third quarterly report, says: "Mr. Walton Strozier, a worthy son of Superintendent Strozier, is a student at Emory College and bears the distinction of having been elected President of the student body." The fourth quarterly report shows 694 enrolled in the Sunday School. Missionary Societies had raised during the year \$913.90, and had supported Miss Hattie Stubbs as a missionary in Cuba.

During the second year of Brother Glenn's pastorate a mission Sunday School was organized on 57th Street with Ishmael Rowland as superintendent. Jason E. Matthews, a local preacher, organized a prayer meeting at the home of Brother August Harms in the Southern part of the city and expected to build a chapel in that section. Closing out the year's work, Pastor Glenn says that Grace has made the best record for the year in its history. The Missionary Society reached the amount of \$1,537.95. Mrs. D. G. Farmer is treasurer. Brother Glenn did not return but left 962 members loyal to Grace and the second largest Methodist church in the city.

In 1915, Rev. Robert Kerr took the pastorate of Grace. He proved a very successful pastor and spent two years on the charge.

The following resolution was passed at the Fourth Quarterly Conference, November 11th, 1915: "Whereas the charter granted by the Superior Court of Chatham County, Georgia, to New Houston Street Methodist Church, South, of Savannah, having expired; and whereas, it is desired that said charter be renewed and



the name of said church be changed in said charter to Grace Methodist Episcopal Church, South; and whereas, if said name of New Houston Street Methodist Church, South, was ever changed by authority of the Quarterly Conference, the record of such change has been lost or destroyed, now, therefore, be it Resolved, That the name of New Houston Street Methodist Church, South, be and the same is changed to Grace Methodist Episcopal Church, South. (Signed) Walter L. Mingledorff, Ishmael Rowlands, Marvin O'Neal."

Grace closed the year second from the top in membership in the city, notwithstanding she was being affected by the World War conditions. The pastor was paid \$2,100, and a grand total of \$6,574 had been raised for all purposes.

Rev. H. C. Jones came in 1917 and spent three years very profitably but Grace fell back to third place in Savannah Methodism. He found the following Board of Stewards in charge:

Marvin O'Neal	S. P. Martin
Ishmael Rowland	J. J. Clark
W. L. Mingledorff	J. H. Sanders
W. C. Travis	L. G. Keebler
F. F. Woollett	W. C. Edwards
C. C. Mordecai	W. C. Kreitzer
B. B. Mingledorff	S. J. Lott
H. A. Cordson	Jabez Weeks
H. O. DeLoach	J. G. Miller
E. W. Strozier	J. W. Smith
O. M. Miller	M. R. Helme
I. D. Morrison	R. J. Spier

The membership at the close of Brother Jones' pastorate was 741. Salary paid, \$2,250. Raised for all purposes, \$12,022.

Rev. W. A. Huckabee came in 1920 and was pastor three years. At the end of the first year the thermometer of finances and figures stood thus: Members, 765; Salary, \$2,400; total amount raised, \$13,696. The second year closing, the figures were: Membership, 803; salary, \$2,100; total from all sources, \$11,508. The third year there were 846 members, salary paid, \$2,100 and total amount raised, \$9,655. Brother Huckabee was a good man, worked hard and kept the spirit of his church functioning properly but he could not stem the tide and popularity of the Epworth congregation who were making noble efforts at this time to reach third place from the top of Savannah Methodism.

In 1923, Rev. B. E. Whittington came to stay three years. His pastorate was very successful and his con-



REV. CHARLES G. EARNEST,  
*Pastor of Grace Methodist Church.*

gregation loved him. He was given a car in June of his second year. The membership was increased to 900 and his third year, 1925, all collections from all sources amounted to \$10,643. His son, "Red" Whittington, was the football star of the Savannah High School.

Rev. C. G. Earnest was appointed to Grace in 1926, at a salary of \$2,400. At the end of the year the membership had increased to 1,127, and his salary raised to \$2,700. The sum raised from all sources was \$12,697. All the activities and departments of the church were enlivened with enthusiasm and inspiration. At present there is a campaign on foot to build a handsome Sunday School Annex to the present church building at a cost of forty thousand dollars. The attendance of the Sunday School at present is the second largest in the city. The new building is to be of brick with a stucco finish, three stories in height. The 50th Anniversary was celebrated in March, 1927, with a very elaborate program prepared by Brother Earnest. Since Rev. Charles G. Earnest took the pastorate there have been added to the church 410 new members during the past eighteen months. He is a church builder and has never been given an appointment but what prospered under his administration. He was given a vacation to Europe in May, 1928.

The 1929 revival added 85 new members to Bro. Earnest's congregation. In May dirt was broken for the new Sunday School Annex. The Board of Stewards has already requested that he be returned for the fifth year. To say the least Brother Earnest is a live pastor and happy in his work.

#### OFFICIAL ROLL FOR 1927

##### *Stewards*

C. C. Mordecai, Chairman

A. P. Nease, Vice-Chairman

F. F. Wollett, Secretary

C. L. Jarrell, Treasurer

L. G. Keebler

T. H. Guerry

J. E. Clark

L. L. Flood

Ishmael Rowland

C. W. Short

J. J. Clark

W. E. Douglas

J. F. Lightfoot

P. P. Mason

I. D. Morrison

E. W. Strozier

I. B. Mingledorff

G. T. Nally

W. B. Bourne

John B. Beacham

B. B. Mingledorff

J. A. Godbee

Wilmer Stewart

C. E. Scott

D. C. Matthews

Marvin O'Neal

H. M. Dixon

John G. Miller

W. J. Short

W. A. Owens

J. D. Edwards

E. R. Hollowell

Jabez Weeks

R. M. Gray

H. C. Douglas



IRA D. MORRISON,  
*Supt., Sunday School.*



C. C. MORDECAI,  
*Chairman, Board of Stewards.*



W. B. BOURNE,  
*Associate Supt.*

*Trustees*

Marvin O'Neal	T. H. Guerry
E. W. Strozier	C. C. Mordecai
H. M. Dixon	B. B. Mingledorff
W. B. Bourne	J. E. Clark
I. D. Morrison	I. Rowland

Recording Steward, L. G. Keebler; District Steward, Marvin O'Neal; Lay Leader, Marvin O'Neal.

Superintendent of Sunday School, Ira D. Morrison; Assistant, W. B. Bourne; Sec.-Treasurer, I. B. Mingledorff; Assistant, Ralph Morrison.

Departmental Superintendents, I. Rowland, Adults; Mrs. D. G. Farmer, Juniors; Mrs. Annie Mingledorff, Primaries; Mrs. E. H. Strickland, Beginners; Mrs. W. B. Bourne, Cradle Roll.

Evangelistic Committee: E. W. Strozier, F. F. Wollert, Ira D. Morrison, C. C. Mordecai, A. P. Nease, C. E. Scott, R. M. Gray, John B. Beacham, W. A. Owens.

Social Service Committee: Mrs. E. H. Strickland, Mrs. W. B. Bourne, Mrs. J. G. Harper, Mrs. C. C. Mordecai, Mrs. J. C. Guest, Mrs. I. Rowland, Mrs. Julia Norton.

Missionary Committee: Mrs. D. G. Farmer, Mrs. H. O. Goodson, Mrs. Ida Terry, Mrs. L. L. Flood, Mrs. T. W. Norwood, Mrs. J. A. Pruitt, Mrs. T. H. Guerry, Mrs. H. M. Dixon, Miss Marie Goodson.

Christian Education Committee: Mrs. Marvin O'Neal, Mrs. Fannie Maree, Mrs. C. E. Scott, Mrs. Helen Knight, Mrs. S. H. Adams, Mrs. Jennie Higginbotham.

Stewardship and Tithing Committee: I. Rowland, Mrs. Minnie Mingledorff, Mrs. Marvin O'Neal, Mrs. E. R. Hollowell, Mrs. R. C. Guest, Mrs. R. S. Cabiness,

Mrs. W. C. Edwards, T. H. Guerry, Mrs. D. B. Brown.

Committee of Lay Speakers: Marvin O'Neal, J. E. Clark, W. B. Bourne, G. T. Nalley, D. C. Matthews, E. W. Strozier, H. M. Dixon, P. P. Mason, Lawton Green, W. P. Youmans.

Music: Mrs. L. J. Mouzon, Organist; Mrs. C. E. Scott, Pianist.

Woman's Missionary Society: Mrs. Ida Terry, President.

Epworth League: President, Miss Mattie Yarborough.

Sunday School Building Committee: T. H. Guerry, D. C. Matthews, C. C. Mordecai, J. E. Clark, John B. Beacham, Marvin O'Neal, Wilmer Stewart, W. B. Bourne, and G. T. Nalley.



NEW SUNDAY SCHOOL BUILDING  
*Grace Methodist Church*  
(Planned)

## TEACHERS OF GRACE SUNDAY SCHOOL, '27

*Beginners*

Mrs. E. H. Strickland, Superintendent	
Mrs. H. Adams	Mrs. R. J. Mallory
Mrs. M. Cox	Mrs. J. I. Smith
Mrs. H. M. Dixon	Mrs. L. E. Seaward
Mrs. F. P. Doughty	Mrs. R. Snead
Mrs. C. N. Hodges	Mrs. J. H. Lee
Mrs. E. R. Hollowell	Mrs. C. Zittour

*Primary*

Mrs. W. L. Mingledorff, Superintendent	
Miss Camile Miller	Mrs. L. E. Wolfe
Mrs. D. B. Brown	Mrs. Gladys Martin
Mrs. J. G. Harper	Miss Gussie Mae Owens
Mrs. B. W. Norton	Miss Ethel Morel

*Juniors*

Mrs. D. G. Farmer, Superintendent	
Miss Evelyn Dixon	Miss Edith Brown
Miss Adele Harper	Miss Grace Wolff
Mrs. Helen Knight	Miss Edna Mingledorff
Miss Joe Owens	Mrs. J. W. Horton
Miss Mattie Yarborough	Miss Eleanor Owens
Miss Marie Goodson	Miss Lucile Cabiniss

*Seniors*

Mr. I. D. Morrison, Superintendent	
Mr. W. B. Bourne, Assistant Superintendent	
Mrs. C. C. Mordecai	Mr. R. M. Gray
Mr. I. Rowland	Mrs. L. M. Green
Mrs. L. M. Green	Mrs. Higginbotham
Mr. E. W. Strozier	Mrs. W. E. Brown
Mrs. O. P. Ayers	Mrs. T. H. Guerry
Mrs. Ida Terry	Mr. F. Woollet



Mr. A. M. Nease

Mrs. L. L. Flood

Mr. T. H. Guerry

Mrs. T. W. Norwood

Miss Blanch Monk



MARVIN O'NEAL,  
*Lay Leader.*



E. W. STROZIER,  
*Bible Class Teacher.*

## CHAPTER XXI

EPWORTH CHURCH FORMERLY MARVIN 1886-1900

**R**EV. T. T. CHRISTIAN in his first year as pastor of Trinity conceived the necessity and opportunity of locating a mission Sunday School in the Robertsville community, a southwestern suburb of the city. He found available a small house which was converted into a Sunday School building. Clayton P. Miller was made superintendent and it was determined to hold the school every Sunday morning at 9:30.

Sunday Morning News of November 23, 1884, says: "Early last June Messrs. R. D. Walker, C. D. Rogers, and C. P. Miller were appointed by the Board of Trustees of Trinity Methodist Church to make arrangements for the erection of a mission chapel. A Sunday School was organized in a small house and the attendance increased so rapidly that it was decided to take out the partitions and walls and throw all the rooms into one. Even when enlarged the structure failed to meet the requirements. A lot was secured on Roberts Street south of the Jewish Cemetery, and almost directly on a line with Hall Street extended. Mr. George Turner was commissioned to erect a building. The structure stands on a piece of high ground, and cannot fail to arrest the attention in that portion of the city. It is one story in height and is surmounted by a belfry. The building is 30 by 45 feet, and is illuminated and ventilated by six windows and one door. The interior has been furnished with a reading desk or pulpit and seats for one hundred persons, though the Committee is

making arrangements to supply pews for about four hundred persons, and hope to have everything in readiness for its dedication by Bishop Wilson of Maryland, during the South Georgia Conference, which will meet in this city on December the 17th. During the sitting of the Conference the Committee hopes to secure the services of a clergyman to take charge of the mission."

On Sunday of the Annual Conference Bascom Anthony preached. T. T. Christian and local preachers of Trinity filled the pulpit most of the time during the year 1885. This was one reason that Sunday School was conducted in the morning in order that Trinity workers might participate in getting the mission thoroughly established. The Church Directory in the newspapers show four churches for the Methodist and considerable publicity heretofore lacking in church work. The protestant ministers succeeded in having the bar rooms and saloons closed on Sunday, beginning on February the 15th, 1885. The News says: "Not even back windows open on last Sunday. The police had a dull day." At this time all the Sunday School teachers would meet on Friday night and study together the Sunday School lesson. This year marks the beginning of the practice of using ushers in the churches. Also the Monday papers carry sermons and synopses of the Sunday services.

Mr. C. D. Rogers said that Epworth Church had its beginning in this way: "At a meeting of the Board of Stewards of Trinity Church I got up and made a little talk to the brethren the substance of which was that I did not think Trinity Church was measuring up to her responsibility and I thought it was our duty to be up and doing more than we were doing. When I had finished talking Brother Robert McIntire asked me what it was

that I wanted done especially. I told him we ought to build a mission church in the western part of the city. He advocated the measure at once as did the other members of the Board and before the meeting adjourned a subscription list was started and a committee appointed to select a lot and build the church. That committee was composed of Robert McIntire, and C. D. Rogers. In a few days afterwards Brother McIntire and myself spent an afternoon in looking over Yamacraw and Currytown to find a lot upon which to build. We found this no easy matter, at last found a lot belonging to the estate of Hiram Roberts which was not in the location exactly that we wanted, but we thought it would answer our purpose. We bought the lot and commenced to build the church. After we had settled upon the plan, Brother McIntire said to me: 'Brother Rogers, you have more time than I have and I will make an agreement with you—you take charge of the building and I will back you up with the money needed.' I told him all right and went to work at once. The lumber was bought and carpenters hired. In a short time I had the building ready for dedication. Brother McIntire insisted that the new church ought to have a bell and he ordered one at once. As I had first mentioned the matter and had taken such an interest in the building I was given the privilege of naming the New Church.

"I was a great admirer of Bishop Marvin and suggested the name of Marvin Church. This was heartily approved and the church was so called. After giving it a trial the church authorities found that the location was unsuitable so it was determined to move the church which was done by selling the property and locating on

West Broad Street where a lot was bought and Marvin Church was built there. Finding the location still unsuitable the West Broad property was sold and Marvin Church moved to Jefferson and Seventh Street.

"The name was afterwards changed to Seventh Street Methodist Church and when the city renumbered Seventh Street and made it 37th street, the name of the church was changed to Epworth.

"The lot upon which Epworth Church now stands was obtained in this way: A good many years ago and in fact, I think, some time before the first Marvin Church was built, the Trustees of Trinity Church feeling that some day another Methodist Church would be needed in the southwestern part of the city and knowing that Jacob Waldbourg owned a great deal of land in that direction, sent Emanuel Heidt to Mr. Waldbourg asking for the gift of a lot upon which to erect a church. Mr. Waldbourg cheerfully acceded to the request and promised to locate the lot as soon as the streets were laid so that he could intelligently do so. Before this was done Mr. Waldbourg died, and did not mention the gift he had promised to make in his will, but it seems that Mrs. Clinch, his only heir, had heard him speak of his promise to the church and she generously carried out her father's promise by giving the lot. The lot given was on 40th street but was exchanged for the one on which Epworth now stands."

Marvin Church was the first Methodist Church in the city to organize an Epworth League and perhaps this was a suggestion for the present name. Jas. L. Christian was the first president of the league. Rev. J. L. Gilmore was the first supply preacher for Marvin that we can find in the records. Rev. J. C. Flanders made a splendid report to the Annual conference of

1895, and the following resolution was passed: "Marvin Church, Savannah, has been served with much zeal and success by Rev. J. C. Flanders. Twenty-nine members have been added to the church, and \$260 paid to the support of the pastor. This mission is continued."

Rev. E. F. Morgan came to Marvin and West Savannah Mission in 1896 and spent four years on the work. He worked hard and met with success. We find this for his first year: "Marvin Mission, served by Rev. E. F. Morgan, has had a year of measurable prosperity. Additions thirty; paid pastor \$300; and \$614 for all purposes. This mission is a necessity in the city of Savannah, and it is continued."

There were four missions in the Savannah District during the year 1896. All were hopelessly discontinued except Marvin and its name was changed to Seventh Street. The report of the Annual Conference says: "Marvin Mission, changed to Seventh Street Mission, has been served by Rev. E. F. Morgan. The former church, Marvin, was sold during the year, and an elegant structure built on Seventh Street, a much more desirable location for our work. The pastor reports prosperity—forty-six additions. Paid pastor \$300, and \$665 for all purposes. This is a very important field for missionary work, and the Mission is continued." Bryan, Eden, and Eureka were discontinued.

Brother Morgan and Seventh Street Mission were making history for Methodism so the next report should be examined. It says: "The pastor, Rev. E. F. Morgan has had a successful year. This is a very promising field, and bids fair to become in the near future, one of the most prosperous charges in the city of Savannah. We deem it wise to still give it assistance. Paid

pastor \$400, for all purposes, \$597. Additions, forty-two. It is continued."

The Minutes for the South Georgia Conference, 1899, say: "Seventh Street Mission has grown rapidly, and will ere long be a center of great moral and religious influence. Rev. E. F. Morgan leaves this charge after four years of toil, well organized and wide awake in its membership. This, too, is continued."

The church was valued at \$3,000 and the parsonage \$1,300. The Epworth League had fifty members and the Sunday School 215 scholars, the second largest Sunday School in the city. The church membership 196.



## CHAPTER XXII

### EPWORTH FROM 1900 TO 1928

**E**PWORTH CHURCH has a propitious location, situated on the popular thoroughfare of Bull Street amidst fine schools, churches, libraries and homes. The growth has been phenominal. Epworth has the advantage of a cultured and substantial congregation. The building is constructed of Georgia granite and has ornamental windows. It was erected in 1912. The time is fast approaching when the Sunday School will demand larger quarters.

In 1900, Rev. J. A. Smith, editor of the Year Book and Minutes of the South Georgia Conference, was transferred from the City Mission and the Isle of Hope

charge to Epworth. As a result of his first year's work the name was changed from Seventh Street Church to Epworth, of which he reported 265 members and a salary of \$582. In 1895, Rev. J. C. Flanders pastor of Marvin and West Sa-



EPWORTH CHURCH

vannah Mission organized the first Epworth League in the city with seventy-five members. This League did such good work, and it is fitting that one of the churches of Savannah Methodism should so honor the efforts of

the members who so nobly scattered the good seed of its early history. The church auditorium has the appearance of the Epworth design in architecture.

After four years of faithful service, Brother Smith was forced to comply with the time-limit and pass his beloved flock over to another good shepherd. The last year his salary was increased to \$800 as a complimentary recognition of his sincere leadership.

In 1904, Epworth was very fortunate to have another four-year pastor, Rev. I. P. Tyson. The membership at the close of his pastorate was 292. The salary one thousand dollars.

In 1907, again Epworth was blessed with a four-year pastor in the efficient leadership of Rev. Loy Warwick. Great progress was made in every department of



REV. W. M. BLITCH,  
*Pastor of Epworth Church for four years, during the erection,  
1911, 1912, 1913, 1914.*

the congregation. The Sunday School and League were the largest in the city. The congregations were crowding the capacity of the church at every service. Brother Warwick left 385 enthusiastic members to call his work blessed. The property of the church now was valued at \$17,000. The pastor's salary was \$1,500. The amount raised for all purposes amounted to \$5,286.00.

Rev. W. M. Blich came in 1911 to stay four years and direct the erection of a new edifice for Epworth. At a supper and get-together meeting held on Thursday evening, April 5, 1912, speeches were made by James Rogers, J. L. Christian, R. H. Tatem, A. B. Crosby, W. P. Ridle, W. M. Crafts, W. G. Prickett, and J. P. Guerry. The supper was prepared by Mrs. A. K. Porter, Mrs. A. J. Shearouse, Mrs. P. J. Shearouse, Mrs. H. T. Knight, Mrs. E. P. Terry, Mrs. Stephen Rabey, and Misses Emma Rabey and Edna Courvoiser. The building campaign was launched with great enthusiasm and the following were elected for the Building Committee: James L. Christian, Chairman; R. W. Davis, Secretary; S. B. Rustin, Treasurer; A. B. Crosby, Chairman of Finance Committee, and W. S. Groff, W. M. Crafts.

Epworth has always measured up to the task imposed. The subscription for a forty thousand dollar building was easily subscribed and the contractors put to work. This seemed to be a propitious year in Savannah Methodism. The year preceding the World War when that stillness of a sequestered peace seemed to await a great disturbance of economic values and deflate the price of a human life. At this time James L. Christian was teaching a Bible class at Epworth, F. H. Marshall was the teacher of the Bible class at Trinity, and Asbury Bible class was taught by Prof. G. J. Orr.

The Sunday School was held in the afternoon. Jas. L. Christian was superintendent. C. F. Shearouse was the Epworth League president. Brother Blitch's work was not complete but he had done enough in four years and the time limit was not set aside to return him. His son, Mr. P. G. Blitch, assistant cashier of the Citizens & Southern National Bank of the city is yet at Epworth as a Recording Steward. The figures of the thermometer measuring the spiritual and financial success for the year 1914 are: 417 members, salary \$1,620, total amount from all sources \$9,208.

### THE OFFICIAL ROLL FOR 1912-1915

The Building Committee was organized January 26, 1912, and excavation was begun on July the 9th. The first stone was laid on September the 23rd. The corner-stone was placed in the wall on February 14th, 1913, and the Sunday School building was used for the first time—"Easter Day." By October the 18th, 1914, the auditorium was completed and used for the first time.

#### 1912

W. M. Crafts, Chairman	J. S. Wolfe
C. D. Chancellor, Sec.	W. S. Groff
A. B. Crosby, Treas.	A. B. Stone
W. D. Ellis, Assistant T.	J. P. Guerry
A. J. Shearouse	W. R. Davis
M. W. Kennedy	G. S. Haymans
W. G. Prickett	J. L. Bennet

#### 1915

A. B. Crosby, Chairman	E. A. Armand, Treas.
J. L. Bennet, Vice-Chmn.	M. W. Kennedy, Assist. T.
E. P. Terry, Secretary	C. D. Chancellor

W. D. Ellis	D. H. Ulmer
W. R. Davis	J. W. Rourk
W. S. Groff	G. M. Williams
J. P. Guerry	C. W. Willis
G. S. Haymans	J. S. Wolfe
R. J. Travis	Supernumeraries:
W. G. Prickett	W. M. Crafts

A. J. Shearouse

Rev. J. N. Peacock succeeded Brother Blitch, and he, too, was a four-year man. He left Epworth with 622 members. His salary was two thousand dollars. The amount the church raised this year, 1918, was \$10,091.

Rev. N. H. Williams took the pastorate for 1919. He broke the record in finances and placed Epworth at the head of the list of city churches by raising \$23,-267. He was paid a salary of \$2,200 and increased the membership to 643. He broke the second record by staying only one year. This had never happened before. The World War had left its scars upon the fabric of the nations. New questions were arising and taxing the wisdom of Bishops to solve. The Centenary Campaign was on. Epworth over subscribed her part and paid in cash to the local treasurer, John L. Strong, \$2,251.90, the Sunday School responded with \$693, the League with \$50.

Epworth has been very fortunate in the appointments of her pastors. No church in the city for the length of her history has had more four-year pastors. Rev. Charles W. Curry came in 1920, and by 1923 when he was transferred the membership had reached the number of 745, the Sunday School 824, and the total amount raised from all sources \$20,789. The sal-

ary of the pastor was now \$3,000, the second largest in the city. The Sunday School ranked first of all the Methodist. Every department and auxiliary were functioning to the highest efficiency. The value placed upon the church property was \$62,000. The following is the official roll for 1923:

*Trustees:*

James M. Rogers, Chmn.	J. W. Rourk
J. L. Bennet, Sec.	W. R. Buxton
G. M. Williams, Treas.	J. S. Wolfe
R. L. Cook	E. M. Lawton

W. D. Ellis

*Stewards:*

J. L. Bennet	C. H. Murden
P. G. Blitch	B. F. Padgett
W. E. Brewer	J. W. Rourk
R. L. Cook	J. L. Strong
R. A. Hoyle	J. M. Rogers
G. R. Heard	E. P. Terry
G. S. Haymans	G. M. Williams
E. L. Hendry	D. H. Wall
W. W. Hyrne	J. S. Wolfe
M. W. Kennedy	C. G. Edwards

E. A. Armand

*Recording Steward:* P. J. Blitch; *District Steward:* J. L. Bennett.

*Superintendent of Sunday School:* B. F. Padgett, Assistants: R. L. Cook, M. W. Kennedy, and L. T. Mouzon.

*Lay Leader:* N. C. Ellis.

*Missionary Society:* Mrs. J. L. Bennett, President; Mrs. R. L. Cook, Treasurer.

Rev. J. P. Dell was the pastor for the year 1924. He increased the membership to 896 with a total collection of \$16,009. The following junior board of stewards were appointed: John Barker, John Grayson, Charles Cregar, Dan Ellis, George Haymans, Harold Wolfe, Iverson Hendry, and Leo Martin. Superintendent B. F. Padgett in making his report on the Sunday School says: "I cannot refrain from going on record as to the seriousness of the handicap to the school for the want of adequate quarters. Our space is now taxed to the point of confusion." H. A. Matthews, president of the League reported the best record of its history, a total of \$483.48 raised. Mrs. Royce A. Hoyle, treasurer of the Missionary Society reported the sum of \$971.99.

Rev. T. B. Stanford was given the pastorate for 1925. At the end of the year the membership was 882. The Sunday School and Epworth League were the largest of all the Methodist churches in the city. The total amount raised from all sources was \$15,192.

Rev. A. H. Robinson came for 1926 and from his record already made and the appreciation of his congregation, he doubtless will be listed as a four-year pastor of Epworth. In his report to the quarterly conference of June the first, 1926, he says: "The pastor has in the past years found many good people among the members of his churches, but never before has he found a people more loyal to the church and more friendly to the pastor than in Epworth Church. Brother J. M. Rogers, a delegate to the General Conference, carried the pastor with him to Memphis as his guest. On his return to Savannah the pastor found a beautiful Chevrolet Coach in front of his door and was informed that it was all his, the gift of his church people. Surely no pas-



tor in Southern Methodism has more reason to give himself to his task with greater joy than your pastor."

## OFFICIAL ROLL FOR THE YEAR 1927

### *Trustees:*

J. L. Bennett	J. W. Rourk
R. L. Cook	J. L. Strong
W. D. Ellis	J. S. Wolfe
J. M. Rogers	G. M. Williams
E. M. Lawton	

### *Stewards:*

E. A. Armand	J. L. Strong
J. L. Bennett	E. P. Terry
P. G. Blitch	L. M. Tison
W. E. Brewer	D. H. Wall
R. L. Cook	J. S. Wolfe, Sr.
N. C. Ellis	J. S. Wolfe, Jr.
E. L. Hendry	W. B. Scott
G. S. Haymans	C. H. Murden
R. A. Hoyle	<i>District Steward:</i>
J. C. Wroten	J. L. Bennett
W. D. Ellis	<i>Recording Steward:</i>
J. A. Denny	J. L. Bennett
C. L. Chapman	<i>Lay Leader:</i>
J. G. Kitchell	G. M. Williams
M. W. Kennedy	<i>Epworth League:</i>
H. A. Matthews	Francis Mouzon, Pres.
B. F. Padgett	<i>Endowment Fund:</i>
J. W. Rourk	N. C. Ellis, Treas.



B. F. PADGETT,  
*Superintendent of Epworth  
Sunday School.*



J. L. BENNETT,  
*Chairman Board of Stewards  
of Epworth Church.*

## EPWORTH METHODIST SUNDAY SCHOOL

### OFFICERS AND TEACHERS—1927

B. F. Padgett, General Superintendent  
M. W. Kennedy, Assistant Superintendent  
M. N. Nease, Secretary and Treasurer

#### *Adult Department:*

L. J. Mouzon, Supt.  
J. M. Rogers  
P. J. Shearouse  
Mrs. M. W. Kennedy  
J. L. Christian

Miss Ola Knight

#### *Senior Department:*

R. L. Cook, Supt.  
P. G. Blicht  
C. W. Willis  
Mrs. J. M. Rogers  
Mrs. W. L. Morel

Mrs. A. H. Robinson

#### *Intermediate Department:*

Mrs. J. M. Denny, Supt.  
C. L. Chapman  
Mrs. C. L. Chapman  
Miss Eva Bennett  
Mrs. W. E. Chapman  
Clark Balmer

#### *Junior Department:*

Mrs. I. S. Wolfe, Supt.  
Mrs. H. H. Green  
Mrs. C. M. Hunt  
Mrs. F. A. Hinely

Mrs. J. G. Kitchell	Mrs. C. H. Ketchum	
Mrs. S. J. Lott	Mrs. J. H. Martin	
Mrs. W. O. Mingledorff	<i>Beginners Department:</i>	
Mrs. D. H. Wall	Mrs. Geo. S. Haymans,	
Miss Mary Malone	Supt.	
Miss Alberta Waite	Mrs. B. C. Williams	
J. H. Martin	Mrs. C. C. Hudson	
<i>Primary Department:</i>	Mrs. C. M. Cregar	
Mrs. P. J. Shearouse, Supt.	Miss Christine Ryals	
Mrs. E. P. Terry	Mrs. C. W. Guest	
Mrs. J. A. Elkins	Mrs. R. E. Hoyle	
Miss Julia Elkins	<i>Cradle Department:</i>	
Mrs. N. C. Ellis	Mrs. T. F. Moore, Supt.	
Mrs. Ansel Beacham	Mrs. B. F. Padgett	
Mrs. T. D. Fox	Mrs. Pansy Crane	
<i>Pastors of Epworth from the Beginning:</i>		
T. E. Davenport	I. P. Tyson	C. W. Curry
J. H. Mather	Loy Warwick	I. P. Dell
R. M. Booth	W. M. Blich	T. B. Standford
J. C. Flanders	J. N. Peacock	A. H. Robinson
E. F. Morgan	N. H. Williams	J. W. Hitch
	J. A. Smith	



JAS. L. CHRISTIAN

was president of the first Epworth League organized in Savannah at Marvin Church. He is now teacher of Epworth Baraca Class, one of the largest in the city.

## CHAPTER XXIII

### ASBURY MEMORIAL CHURCH

FROM little acorns large oaks grow. From little Sunday School groups large congregations develop. As the tiny oak pushed aside the wooden shell to anchor its rootlets into the earthy sod, Asbury congregation built deep its foundation upon the goodness of God. On January 5, 1908, Asbury Sunday School was organized on Park Avenue, East. On March the 7th, Sunday night, 1909, Asbury Methodist Episcopal Church, South was organized by Rev. D. R. McWilliams and Rev. G. J. Orr. These local ministers were appointed by the presiding elder and they served the church the remainder of the year.

The first quarterly conference was held Friday, March the 12th, 1909, with Dr. J. M. Lovett, presiding elder. The following Trustees and stewards were elected:

#### *Trustees:*

C. P. Miller	R. E. Soul
F. H. Marshall	G. H. Richter
R. E. Hall	G. J. Orr

#### *Stewards:*

Geo. H. Richter   T. B. Gracen   T. A. Marshall  
Superintendent of Sunday School: F. H. Marshall, Sr.

#### *Charter Members:*

Hattie Cessar   W. I. Farmer

T. B. Gracen	Mrs. Jennie L. Walker
Mrs. T. B. Gracen	W. S. Winn
J. T. Grantham	Mrs. F. C. Atkinson
Mrs. J. T. Grantham	L. A. Mills, Jr.
R. E. Hall	Winifred T. Miller
Mrs. R. E. Hall	Mrs. G. J. Orr
Vera Jackson	George H. Richter
Mrs. M. S. Lebey	Anita L. Rumph
Alberta Lodge	Langly Rumph
Mrs. D. R. McWilliams	Mrs. C. E. Lariscy
F. H. Marshall, Sr.	Mrs. Maggie Winn
Mary L. Marshall	L. A. Mills
Otis R. Marshall	B. T. Harrison
T. A. Marshall	Sarah B. Miller
F. H. Marshall, Jr.	G. J. Orr, Jr.
W. P. Marshall	T. C. Rumph
Elizabeth F. Miller	Fleming Rumph
G. J. Orr	John D. Walker
S. J. Orr	E. C. Walker
Mrs. T. C. Rumph	Nita Hall
Hugh Rumph	Mrs. L. A. Mills

Mrs. B. T. Harrison

The following gave material from which the church was built:

Savannah Lumber Co., J. L. Highsmith, A. W. Morehouse, I. Collatt, Hilton Dodge Co., Savannah Locomotive Works, Dixon Lumber Co., Osborn-Marlow Co., Lovell & Sons, Lewis G. Gallaher, Sherwin-Williams Co., Southern Oil Co., Haines-Jones Codbery Co., B. F. Bullard \$50 cash, T. B. Gracen gave the brick. The work was started June the 17th and the first prayer meeting was held by G. J. Orr in the new building, Thursday, July 1st, 1909. The first communion

service was held Sunday night, July 4th, 1909, conducted by Brothers D. R. McWilliams and G. J. Orr. John Adam Weston was the first infant baptized in the church, Sunday, July 19th, 1909. Brother McWilliams administered the baptism and Brother Orr made a note in his book that the baby behaved beautifully. The health of D. R. McWilliams failed and Rev. G. J. Orr assumed the entire responsibility of the church. The first death was that of Sister McWilliams in November.

Rev. C. C. Elliot was sent by the conference and took up his pastorate in December, 1909. He died in February and the year was finished by Rev. Walter Anthony. Rev. H. T. Freeman took up the pastorate in 1911 and served four years. The congregation was very much devoted to him.

Brother Freeman afterwards came back from where he was sent by the conference and married Miss Anita Rumph in the little church which he had striven to get substantially established.

Rev. W. P. Blevins took up the pastorate for two years for which he was paid a salary of \$1,200 per year. At the end of 1915 the membership had increased to 225. The value placed upon the building was \$1,300. The Sunday School had outgrown the capacity of the building. W. B. Stubbs was the popular superintendent. T. B. Gracen built the annex in the rear of the church and donated it to the Trustees. At first the church was not finished on the inside, just storm sheeted, but as the congregations grew in size, pride of a better place to worship asserted itself and the following donations came in to have the building fully completed: R. E. Souls \$200, T. B. Gracen \$200, G. J. Orr \$150, C. P. Miller \$100 and the church lot, F. H. Marshall \$100, G. H. Richter \$100, J. T. Grantham \$100, Ladies of

the church \$60. The work was done between Sundays and the people who came the next Sunday were surprised at the improvement. Mr. DeVane stained the benches which were built by R. E. Hall. Then Mr. and Mrs. T. B. Gracen decorated the entire interior.

Walter Marshall made two mahogany collection plates by hand carving and presented them to the church. The pulpit was given by Trinity—a quaint antique now in the hands of Mrs. Gracen if Trinity should ever need it (?)—the communion set was furnished by Wesley Monumental Church and returned to Mrs. Dorsett when the vogue of individual service was introduced. The first organ was given by Mrs. C. P. Miller but was later replaced by a piano purchased by Mr. Gracen and donations of the Sunday School. The big Bible on the pulpit was stolen and a new one was given by F. H. Marshall, Sr.

In 1917, Rev. S. E. Jenkins became pastor. In less than a year he had married Helen, the accomplished daughter of Supt. W. B. Stubbs and for this reason sought a larger pastorate. He found the following officers in charge:

*Stewards:*

W. H. Smith	G. J. Orr
F. H. Marshall, Sr.	W. I. Farmer
Purvis Mizelle	<i>Trustees:</i>
T. B. Gracen	W. H. Smith
T. A. Adams	C. P. Miller
George H. Richter	J. T. Grantham
J. T. Grantham	G. J. Orr
J. H. Seyle	G. H. Richter
T. P. Sandiford	W. B. Stubbs
J. H. Bolshaw	C. L. Beale



W. I. Farmer

T. B. Gracen

*Recording Steward:*

George H. Richter

*Supt. Sunday School:*

W. B. Stubbs

A. S. Harris, 1st asst.

J. L. Bolshaw, 2nd asst.

*Lay Leader:* W. B. Stubbs

*Building Committee:*

F. H. Marshall, Sr.

T. B. Gracen

G. H. Richter

B. S. Brown

J. H. Bolshaw

W. B. Stubbs

W. H. Smith



THOMAS B. GRACEN,  
*an organizer and founder of  
Asbury Memorial Church.*



PROF. G. J. ORR,  
*Principal of Massie and Bar-  
nard Street Schools, a local  
minister and founder of As-  
bury Memorial Church.*

At the close of Brother Jenkin's pastorate there were 266 members. Miss Helen N. Stubbs, president of the Missionary Society reported total contributions for the year 1917, \$408.23, and thirty-eight members. The Sunday School had thirty-eight officers and teachers with 330 pupils. The total amount of money raised from all sources amounted to \$3,204. This was a splen-

did record for Savannah's youngest church in World War times.

In 1918, Rev. Silas Johnson, "a gifted young fellow" was pastor until May when Bishop Candler released him to do religious work in war service for which "his gifts admirably fitted him." Rev. W. A. Kelly fresh and just graduated from the new Emory University came in June to supply Brother Johnson's leave of absence. He fitted so well that he remained four and one-half years. The membership was increased to 380, the Sunday School to 305, the pastor's salary \$1,700 and the total amount raised from all sources \$13,241. Three hundred dollars a year for five years was the Centenary pledge for the Sunday School, for church \$11,820. In March, 1919, lots K and 53 in Ballantyne Ward were acquired and held for a parsonage. The Trustees were authorized to borrow \$3,500 with which to erect a suitable residence. T. P. Sandiford, G. R. Austin, C. L. Beale, Mrs. J. E. Sandiford and Mrs. C. S. Lee were appointed to assist the Trustees in raising money to clear from debt the parsonage property.

At the fourth quarterly conference of 1920, sympathetic and touchingly lamentable resolutions were passed upon the recent death of Francis H. Marshall, Sr., and William B. Stubbs. In regard to Brother Marshall the resolution says: "Whereas, from the conception of the idea of establishing another Methodist Church in this city to be known as Asbury Memorial, in which he took a prominent part, he has been identified with this congregation and as teacher of the Bible Class he has won the love and respect of many." Of Brother Stubbs: "Whereas, after many years of association with him, we have loved him and revere his memory. Whereas, from his having taken so zealous

part in the activities of Asbury Memorial Church and Sunday School, he has been highly instrumental in their having been built up to their present status." These resolutions of which the above is only a part are signed by G. R. Austin, W. M. Gregory, and J. H. Bolshaw.



W. B. STUBBS,  
*a great layman and Sunday School man. One of the  
founders of Asbury Memorial Church.*

The most wonderful undertaking of any congregation in the city of Savannah at a time when the Centenary Movement was most urgent, was the effort of Asbury to raise a large sum for the erection of a new edifice of worship. This memorial is fitting to Asbury who was a type of the indomitable and strenuous Christian worker. The youngest of Savannah Methodism has spent itself the most energetic. No corner stone embraces a more faithful notation than the names of the Building Committee of Asbury Memorial Church. No congregation has a more suitable edifice to crown its magnanimity.

#### OFFICIAL ROLL FOR 1921

*Trustees:*

G. J. Orr  
J. T. Grantham

G. H. Richter  
J. H. Bolshaw  
C. L. Beale

W. I. Farmer  
 W. H. Smith  
 W. P. Marshall  
 J. H. Seyle  
*Stewards:*  
 T. A. Marshall  
 G. R. Austin  
 P. Mizelle  
 J. H. Blackwell  
 C. F. Ellzey  
 G. C. Holliday

W. A. Heydt  
 P. F. Gibson  
 W. M. Gregory  
 M. M. Morgan  
*Elders:*  
 G. J. Orr  
 A. S. Harris  
*Lay Leader:*  
 G. H. Richter  
*District Steward:*  
 W. H. Smith

W. I. Farmer

*Recording Steward:* T. A. Marshall

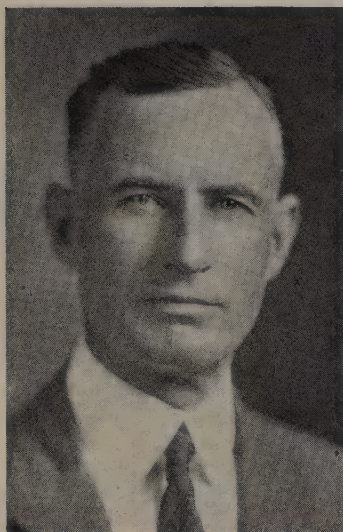
Superintendent of Sunday School: G. R. Austin; Assistant, T. A. Marshall.

*Lay Activities Committees:* Missionary, C. L. Beale, Chairman, Mrs. W. B. Stubbs, Secretary; Evangelistic, J. H. Yearty, Chairman, Miss Mary Lariscy, Secretary; Social Service, W. P. Marshall, Chairman, Mrs. W. H. Smith, Secretary. Epworth League, Frank Gibson, President.

The year 1922 is full of history for Asbury Memorial. Rev. W. A. Kelly was forced to leave by the Law of Limitation of the Discipline of the Methodist Church. The last year was one of his best. He added over a hundred new members to the register. Bishop Candler laid the corner stone October the 17th, 1921, and dedicated the building October the 8th, 1922. Bishop Warren A. Candler was very much pleased with the edifice and the four and one-half years that Rev. W. A. Kelly had caused the congregation to prosper financially and spiritually. At the fourth quarterly conference John H. Seyle, treasurer of the Sunday School re-

ported the sum of \$946.62 for the year. Mrs. J. P. Rivers, treasurer of the Missionary Society reported the sum of \$926.86. W. M. Gregory, treasurer of the Centenary Movement reported the sum of \$3,592.75. The Trustees reported a valuation of \$69,500 for church and parsonage.

Rev. M. A. Shaw came for two years in 1923. Asbury Memorial continued to prosper. He left a membership of 484 and the church in a splendid condition spiritually and financially. Rev. J. H. Stanford came for the year 1925, his health failing he was not present at the fourth quarterly conference, but the same spirit that had characterized the congregation in the little wooden building in 1909 was dominant in the new, fine building of 1925 which registered a membership of



REV. B. A. PAFFORD,  
*Pastor of Asbury Memorial Church.*

548. A salary of \$2,300 for the pastor and a total amount for the year of \$14,501. If a spiritual thermometer can be measured by financial heat, "the youngest church had now become the strongest." Asbury was weighed and not found wanting in the balance.

In 1926, Rev. Bascom A. Pafford took up the pastorate of Asbury, at a salary of \$2,400 for the year, the largest ever paid any pastor. The membership was increased to 556. Every departmental activity functioned with the highest enthusiasm.



ASBURY MEMORIAL M. E. CHURCH

## THE OFFICIAL ROLL FOR THE YEAR

1926-1927

### *Ministers:*

B. A. Pafford, P. C.  
A. E. Jolly

A. S. Harris  
G. J. Orr

*Trustees:*

C. L. Beale  
J. H. Bolshaw  
J. H. Blackwell  
J. H. Seyle  
W. H. Smith  
G. H. Richter  
W. P. Marshall  
W. I. Farmer  
G. R. Austin  
Alvin Steete

*Stewards:*

J. C. Young  
H. S. DuBois  
G. R. Patterson  
H. O. Fogle  
L. J. Bankston  
W. O. Hutchens  
M. L. O'Neal  
William Otto  
F. L. Coward  
E. J. Hinely  
J. H. Robey  
Mrs. T. P. Sandiford  
Mrs. L. L. Davis

Mrs. W. H. Smith  
J. R. Bishop  
S. G. Houser  
U. G. Martin  
P. W. Partridge  
Mrs. J. E. Sandiford  
G. C. Stewart

*Lay Leader:*

C. L. Beale

*Supt. Sunday School:*

W. B. Stubbs

*Missionary Society:*

Mrs. J. H. Seyle

*Epworth League:*

Miss Jesie Patterson

R. E. Bell Isle

*Sunday School:*

S. G. Houser, Secretary

I. H. Seyle, Treasurer.

W. P. Marshall, Commit-  
teeman

*Golden Cross Society:*

Mrs. M. E. Winn

*Christian Literature:*

Trawick Stubbs

John Seyle

*Sunday School Departmental Superintendents:* J. H.

Robey, Adult; John Seyle, Jr., Young People; Mrs. J. H. Seyle, Junior Dept.; Mrs. F. Kennerly, Primary; Mrs. W. B. Stubbs, Beginners; Mrs. E. C. Westcott, Home Department; Mrs. M. L. O'Neal, Intermediate.

*Wesley Brotherhood:* W. N. Reid, Walter P. Marshall, J. H. Robey.



*Recording Steward:* Walter P. Marshall. *Secretary:* U. G. Martin.

*Wesley Oak S. S.:* D. C. Matthews, Superintendent.



WALTER P. MARSHALL,  
*Chairman Board of Stewards of Asbury Memorial Church,  
Architect for Asbury Memorial and Trinity  
Sunday School Annex.*

### SAVANNAH METHODISM FOR 1928

Mr. W. B. Stubbs, superintendent of Asbury Sunday School and first president of the Savannah Methodist Council of Religious Education, resigned to accept the presidency of the Emory Junior College at Valdosta. Miss Leona Long of Trinity was elected president of the Council.

The Ministerial Union agreed to conduct the Spring Revivals simultaneously and close with Easter Sunday. At the meeting on April 9th, the following report was made:

Trinity Methodist Church, Rev. Silas Johnson, pastor, admitted by baptism 80, by certificate 30; Epworth Methodist Church, Rev. A. H. Robinson, pastor, ad-

mitted by baptism 18, by certificate 7; Asbury Methodist Church, Rev. B. A. Pafford, pastor, admitted by baptism 30, by certificate 3; Grace Methodist Church, Rev. C. G. Earnest, pastor, admitted by baptism 42, by certificate 8; and the Wesley Monumental Methodist Church, Rev. Walter Anthony, pastor, admitted by baptism 53.

Rev. Charles G. Earnest of Grace Church spent his vacation touring England and Europe. Dr. Walter Anthony spent the summer months visiting the Holy Lands and Europe. He was accompanied by Mrs. Anthony. Rev. A. H. Robinson resigned the pastorate of Epworth Church and returned to West Virginia. J. J. Cornell was elected superintendent of Wesley Monumental Sunday School. Rev. J. W. Hitch was appointed by the Bishop for Epworth Church.

## OFFICERS OF THE SAVANNAH METHODIST COUNCIL OF RELIGIOUS EDUCATION

President—Miss Lola L. Long.

First Vice-President—Mrs. W. B. Stubbs.

Second Vice-President—Miss Ina Louise Sipple.

Third Vice-President—Mr. G. C. Baker.

Secretary—Mr. B. F. Padgett.

Treasurer—Mrs. J. E. O'Neal.

## EXECUTIVE COMMITTEE

Rev. B. A. Pafford

Mrs. P. J. Shearouse

Mr. I. D. Morrison

## SPECIAL COMMITTEES FOR CONFERENCE

*Finance*

J. J. Cornell, W. M. Cler, R. L. Cook,  
I. D. Morrison, G. H. Richter

*Publicity*

Rev. B. A. Pafford, B. F. Padgett, Mrs. W. B. Stubbs

*Entertainment*

G. C. Baker E. W. Strozier, Jr.

## ENROLLMENT AND REGISTRATION

Wesley Monumental—Miss Ina Louise Sipple.

Epworth—Mrs. J. W. Hitch.

Asbury Memorial—Mrs. W. L. Mingledorff.

Grace—Mrs. C. C. Mordecai.

Trinity—Ray Zoucks.



REV. E. F. MORGAN,

*Presiding Elder of the Savannah District for the last four years.*

# SUMMARY OF SAVANNAH METHODISM

1928

Value of church property -----	\$617,500
Asbury -----	\$ 75,000
Epworth -----	61,500
Grace -----	70,000
Trinity -----	133,500
Wesley -----	150,000
Members in the city -----	6,260
Asbury -----	559
Epworth -----	928
Grace -----	1251
Trinity -----	2194
Wesley -----	1328
Salary of city pastors -----	\$ 20,280
Sunday School pupils -----	4,013
Money raised from all sources for the year 1927 -----	184,303
Money raised from all sources for the year 1928 -----	130,647

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BX Bowden, Haygood Samuel.  
8249 History of Savannah Methodism, from John  
S45 Wesley to Silas Johnson. Macon, Ga., Press  
B6 of J.W. Burke, 1929.  
321p. illus., ports. 24cm.

1. Methodist Church in Savannah, Ga.--History.
  2. Trinity Church, Savannah, Ga.--History. I.
- Title.

CCSC/mmb

332337

